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Improvement Era



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No. 7



Organ of the Priesthood Quorums, the Young Men's Mutual Improvement Associations and the Schools of the Church of Jesus Christ of Latter-day Saints
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THE MOUNTAIN MEN

Mountain men are marching through the western gates today,
A giant column stretching far and growing by the way.
The free-born sons of men who wrought that Liberty might be,
Go forth to stay the crimson hand that threatens earth and sea.

Steadfast as the mighty hills that guard their dwelling-place,
Loyal as the teeming earth that spreads its fruitful face,
Strong and sturdy as the pines that look up to the sky,
Mountain men are moving to the front to do or die.

Can traitorous pleadings ever shake the will of such as these?
Can monarch-ridden minions bring such patriots to their knees?
Can war lords reign and Freedom sleep when on the battle-line
These, with millions of their make, and Belgian sons combine?

Mountain men are marching through the western gates today,
A giant column stretching far and growing by the way.
The free-born sons of men who wrought that Liberty might be,
Go forth to stay the crimson hand that threatens earth and sea.

Theodore Best.

Salt Lake City.



OLD CYPRESS TREE

Under which Cortez sat and wept after the Retreat of the Dismal Night.
(See story, "The Retreat of the Dismal Night.")

IMPROVEMENT ERA

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Status of Children in the Resurrection*

By President Joseph F. Smith

I wish especially to emphasize the remarks of President Penrose: When we think we see failings, weaknesses or faults, whether they be real or imaginary, in our brethren and sisters, instead of blurting it abroad and pouring it into the ears of friends and neighbors, wherever we meet them, if we will use sufficient charity, and friendship—about which Brother Heber has been giving us a poetic lesson—friendship—which is an offspring of love, we will go to our friends who suffer our displeasure, or our belief of their defects, and tell them how we feel and what we think, and do it in the spirit of helping them to overcome their weaknesses, and we will thus do ourselves, as well as them, much good. We will not go to them in the spirit of condemnation and complaint, and hurt their feelings and fill their hearts with enmity.

Love and Devotion to God

We all need love in our souls, all the time: first, for God our heavenly Father, who is the giver of all good—love which encompasses our souls, our thoughts, our hearts, our minds, our strength, insomuch that we would willingly, if he required, give our lives as well as our time, talents, and substance in this world to the service of the living God who gives us all that we have. Then, if we can only have that love in our hearts, so much that we will love God more than business, more than money, more than earthly pleasures; that is, enjoy greater pleasure in the worship and love of God than we have in any other thing in the world, then we will be able to go to our neighbors or friends, when we think they have done something not just right, when

*Remarks at the February, 1918, Temple fast meeting.

we think they ought to be corrected, and we are the persons to correct them, we will go to them and help them to correct their errors and mistakes, and do it in the spirit of friendship and love. That is the duty of Latter-day Saints.

The Example of Our Lord and Master

Speaking of the experience that our Lord and Master passed through; about all the indignities that were ever inflicted upon mortal man were thrust upon him. He was spat upon, scorned, derided, crowned with thorns, crucified. His works of righteousness—the healing, the saving power, the enlightening and uplifting power manifested by the Son of God while he was in the world—were attributed, by those who heard and saw to the power of Beelzebub, the prince of devils, instead of giving honor to the Master, the Lord, our Savior, who loved fallen humanity so much that he gave his own life for their ransom and salvation. Why did he bear our sorrows? That he might know all our suffering. He passed through all the persecutions inflicted upon the Saints, and suffered the hatred, and enmity of those who know not the Truth; he endured all these things, and more, and therefore he has sympathy for us.

Charity and Sympathy for Others

I am reminded of one of my good brethren who sought to comfort me, in the death of my son. He said he hoped the Lord would so touch my soul that I would be able to exercise love, charity and sympathy for others. I felt grateful, of course, for the admonition, for I presume it was needed; but it led me to a train of thought that was inevitable. I ought certainly to have charity for others who suffer and who are tried; for I lost my father when I was but a child; I lost my mother, the sweetest soul that ever lived, when I was only a little boy; I have buried one of the loveliest wives that ever blessed the lot of man, and I have buried thirteen of my more than forty children that the Lord gave me. And it has seemed to me that the most promising, the most hopeful, and, if possible, the sweetest and purest and the best have been the earliest called to rest. Surely I have been touched and humbled with all these things and others—the death of my kindred, brothers and sisters, the passing away of men that I loved with all my soul, men like President Young, Heber C. Kimball, Willard Richards, George A. Smith, Franklin D. Richards, and scores of others who have gone beyond and whom I learned to love as I loved my father, because of their integrity and love of the Truth. Yet they are gone; and I will meet them when I go, as they have gone, for I am deter-

mined, with all the power that I possess, and with the help of God, that I will follow in the path they trod; I will walk in their footsteps; the course they took I will take, and I hope I will abide faithful so that I may be worthy to be associated with them.

By mentioning the names of those brethren I do not wish to have it thought that I would slight others that I have not mentioned. I was associated, most intimately, with Presidents John Taylor, and Wilford Woodruff, with George Q. Cannon, and others whom I learned to know to the very core; I could swear by them, if it were necessary. I knew them, and I learned to love them because they loved the Truth. They loved Joseph the Prophet; they loved my father. They loved the Lord and the Master who gave his life for the salvation of the world. I loved them, and I love them still. Friendship is born of love. It is a small child of the parent love. I would advise that we learn to love each other, and then friendship will be true and sweet. It has been said by one, that "we may give without loving, but we cannot love without giving." So we want to love one another, and as the Lord said to Peter, we should feed his sheep, strengthen each other. We should uphold and sustain each other, not destroy, nor pull down, not dwell upon the weaknesses of our neighbors or our brethren, or upon the defects we see in mankind, but rather if we can see a virtue let us magnify it, and, if possible, fan it into a living flame that will give light and life, energy and encouragement to all those who see it, and particularly to those who are in error and darkness, that they may be brought to the light.

I love this gospel; it is true, and I thank God that he has put it into my heart to love the truth and to despise that which is not true. I thank the Lord that he has made it possible for me to love virtue more than lust or vice, and I thank my Father in heaven that through all the meanderings of my youth and boyhood, and during all my life, up to this moment, I can look into the faces of all those with whom I have associated, and they know I have not done them any wrong. I have not deceived, injured nor hurt my fellow man, nor woman, girl nor child in all the associations or experiences of my life. I thank the Lord for that. I don't claim the credit for it. The Lord helped me through, or I could not have gotten through as I have. The Lord permitted me, in my boyhood, at the age of fifteen, to pass through the ordinances of his House, in which the covenants I made were imprinted upon my soul. They were engraved into my mind and upon my heart; so that when I went as a boy out into the world subject to every kind of temptation, I was prepared to resist them, as also was every other faithful young man

with whom I was associated. The Lord helped us boys, kept us clean, and delivered us from the temptations that beset us.

Give God the Glory

I thank the Lord for these things. I do not take that credit to myself. The Lord be praised, for to him belongs the honor, that he has kept me at least undefiled from deadly sin, up to this moment. Now, will any say that is egotism? Will you say that is self-praise? I am not praising myself; I am not the one worthy of praise. I am praising the Lord; I am giving him the credit; the credit belongs to him. Let us get that spirit; let us teach it to our children. This is the principle that I have been trying to inculcate in my children; and I know how thankful I am that the Lord has blessed and has kept them in the right way—to love their parents, to love the Lord, to love the Church of Jesus Christ of Latter-day Saints, to love truth and virtue, and with a desire to be true to the end; the men to be true to their wives and children, the wives to be true to their husbands and children. O how I have been honored of the Lord in the good behavior and love and upright conduct of my children! One of the most beautiful women in this world, to my mind, was my daughter who was suddenly called and left five little children, and went away like her brother Hyrum. Nobody could be better or purer than she was. No one could be a better mother or a truer wife than my daughter was. Then another beautiful daughter was called away, leaving her husband and a little child. She was pure and good. O how I have been blessed with these children, and how happy I shall be to meet them on the other side! I hope I may be able to keep myself pure and unspotted from the world, that I may be worthy of them when I go away and all the little ones that have been taken away in their purity.

Status of the Spirits of Children Who Die

The spirits of our children are immortal before they come to us, and their spirits after bodily death are like they were before they came. They are as they would have appeared if they had lived in the flesh, to grow to maturity, or to develop their physical bodies to the full stature of their spirits. If you see one of your children that has passed away it may appear to you in the form in which you would recognize it, the form of childhood; but if it came to you as a messenger bearing some important truth, it would perhaps come as the spirit of Bishop Edward Hunter's son (who died when a little child) came to him in the stature of full-grown manhood, and revealed himself to his father, and said: "I am your son."

Bishop Hunter did not understand it. He went to my father and said: "Hyrum, what does that mean? I buried my son—when only a little boy, but he has come to me as a full-grown man—a noble, glorious young man, and declared himself my son. What does it mean?"

Father [Hyrum Smith, the Patriarch] told him that the spirit of Jesus Christ was full grown before he was born into the world; and so our children were full grown and possessed their full stature in the spirit, before they entered mortality, the same stature that they will possess after they have passed away from mortality, and as they will also appear after the resurrection, when they shall have completed their mission.

Joseph Smith taught the doctrine that the infant child that was laid away in death would come up in the resurrection as a child; and, pointing to the mother of a lifeless child, he said to her: "You will have the joy, the pleasure and satisfaction of nurturing this child, after its resurrection, until it reaches the full stature of its spirit." There is restitution, there is growth, there is development after the resurrection from death. I love this truth. It speaks volumes of happiness, of joy and gratitude to my soul. Thank the Lord he has revealed these principles to us.

A Consoling Testimony on the Subject

In 1854, I met with my aunt, the wife of my uncle, Don Carlos Smith, who was the mother of that little girl that Joseph Smith, the Prophet, was speaking about, when he told the mother that she should have the joy, the pleasure, and the satisfaction of rearing that child, after the resurrection, until it reached the full stature of its spirit; and that it would be a far greater joy than she could possibly have in mortality, because she would be free from the sorrow and fear and disabilities of mortal life, and she would know more than she could know in this life. I met that widow, the mother of that child, and she told me this circumstance and bore testimony to me that this was what the Prophet Joseph Smith said when he was speaking at the funeral of her little daughter. Well, I thought it was almost too good. I have read Joseph's discourse at the death of King Follett, as at first published, and I did not believe, never did believe that he was correctly reported or that those who died in infancy would remain as little children after the resurrection. Never had it entered my soul as a possibility that such could be the case; yet, I did not have the courage to say so, although I had been told this circumstance. I really did not care to mention it, because I knew the strong opinions that some people had in regard to little children being resur-

rected and, everlastingly and forever after to remain as little children. I did not believe it, and this testimony of my aunt was a consolation to me that was unspeakable, because I could believe that was true.

Confirmations of the Testimony

One day I was conversing with a brother-in-law of mine, Lorin Walker, who married my oldest sister. In the course of the conversation he happened to mention that he was present at the funeral of my cousin Sophronia, and that he heard the Prophet Joseph Smith declare the very words that Aunt Agnes had told me.

I said to him, "Lorin, what did the Prophet say?" and he repeated, as nearly as he could remember, what the Prophet Joseph said in relation to little children. The body remains undeveloped in the grave, but the spirit returns to God who gave it. Afterwards, in the resurrection, the spirit and body will be reunited; the body will develop and grow to the full stature of the spirit, and the resurrected *soul* will go on to perfection. So I had the statement of two witnesses who heard this doctrine announced by the Prophet Joseph Smith, the source of intelligence; and I felt strengthened, but even then I did not feel that it would be well for me, only a boy, to say much about this principle. I ventured to say some few things, but I was very cautious for a number of years.

Eventually I was in conversation with Sister M. Isabella Horne. She began to relate to me the circumstance of her being present at the funeral that I refer to, when Joseph spoke of the death of little children, their resurrection as little children, and of the glory, and honor, and joy, and happiness the mother would have in rearing her little children in the resurrection to the full stature of their spirits. "Well," she said, "I heard Joseph say that. I was at that funeral." Sister Isabella Horne told me this.

Then I said to her: "Why haven't you spoken about it before? How is it you have kept it to yourself all these long years? Why haven't you let the Church know something about this declaration of the Prophet?"

She replied: "I did not know whether it was my duty to do so, or whether it would be proper or not."

I said: "Who else was there?"

"My husband was there."

"Does he remember it?"

"Yes, he remembers it."

"Well, will you and Brother Horne give me an affidavit in writing stating the fact, and let it be sworn to?"

She said, "With the greatest of pleasure."

So I have the testimony in affidavit form of Brother and Sister Horne, in addition to the testimony of my aunt, and the testimony of my brother-in-law, in relation to the Prophet Joseph's remarks at that funeral.

Just a little while later, to my joy and satisfaction, the first man I ever heard mention it in public was Franklin D. Richards; and when he spoke of it, I felt in my soul: the truth has come out. The truth will prevail. It is mighty, and it will live; for there is no power that can destroy it. Presidents Woodruff and Cannon approved of the doctrine and after that I preached it.

My brethren and sisters, the Lord bless you. If any of you have any fault to find with me, come to me and tell me about it. If you do not find me just humble enough, and willing to be corrected and bow to that which is good and right, you may set me down as not living up to my doctrine; for I believe in that doctrine. If I had anything against any of you that I felt was worth while saying something to you about, and that would probably help you to rectify a mistake, I would go to you and help you to correct it.

Doctrine to be Weighed Carefully

It is a good thing for us not to attempt to advance new doctrine, or new and advanced thought in relation to principles and doctrines pertaining to, or presumed to pertain to the gospel of Jesus Christ, without weighing it carefully, with the experience of years, before you attempt to make a doctrinal test and to advance it to the people of the Lord. There is so much simple truth, necessary to be understood, that has been revealed to us in the gospel that it is extreme folly in us to attempt to go beyond the truth that has been revealed, until we have mastered and can comprehend the truth that we have. There is a great deal within our reach that we have not yet mastered.

Leave Judgment to the Lord

I confess it is hard for me to love my enemies—the enemies of the Church of Jesus Christ of Latter-day Saints—as I love my friends. It is a hard task for me to do. I confess I do not fully do it; it is hard for me; and yet, at times, the Spirit of the Lord will touch and soften my soul so much that I can readily say: I leave judgment in the hands of the Lord. He is the Judge, and will reward men according to their works. He will pass judgment and mete out to them the rewards they merit." When I can get that Spirit, I say to myself: What have I to do with murderers? What have I to do with the murderers of the Son of God? What have I to do with judgment, with merits or

demerits, with judgment or justice? What have I to do with those who have slain the prophets, who have martyred the elders of the Church of Jesus Christ of Latter-day Saints, and who have spoken all manner of evil, falsely, against His people? What have I to do with them? Nothing. They are in the hands of the Lord. "Vengeance is mine, saith God, and I will repay." So, let the Lord exercise vengeance where vengeance is needed, and let me not judge my fellow men, nor condemn them, lest I condemn them wrongfully.

God bless you, my brethren and sisters, and help us all to follow in the footsteps of the good, the true, and the faithful who have gone before, that where they are—we may eventually be also, and enjoy the glory of God and the reward which he has prepared for the faithful, in the mansions of his glorious kingdom, I ask, in the name of Jesus. Amen.



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A BRITISH TANK

British tanks have broken their way through the many obstructions of No-Man's-Land without the slightest regards for the numerous enemy tactics to stop them. This huge British tank has plowed its way through the German first line defenses and onward to the second line, where it got into trouble. The Tommies took advantage of the predicament to squeeze in a few bites while the tank extricated itself, and then proceeded onward after the retreating Germans.

How Permanent Peace May Come

By President Woodrow Wilson

[In view of later events, the speech of President Wilson, given on Feb. 11, 1918, in answer to the January peace proposals of the Central Powers, is timely even today, and readers of the *Era* will do well to review it.—*Editors.*]

Gentlemen of the Congress: On the eighth of January I had the honor of addressing you on the objects of the war as our people conceive them. The Prime Minister of Great Britain had spoken in similar terms on the fifth of January. To these addresses the German Chancellor replied on the twenty-fourth and Count Czernin, for Austria, on the same day. It is gratifying to have our desire so promptly realized that all exchanges of view on this great matter should be made in the hearing of all the world.

Count Czernin's reply, which is directed chiefly to my own address of the eighth of January, is uttered in a very friendly tone. He finds in my statement a sufficiently encouraging approach to the views of his own Government to justify him in believing that it furnishes a basis for a more detailed discussion of purposes by the two Governments. He is represented to have intimated that the views he was expressing had been communicated to me beforehand and that I was aware of them at the time he was uttering them; but in this I am sure he was misunderstood. I had received no intimation of what he intended to say. There was, of course, no reason why he should communicate privately with me. I am quite content to be one of his public audience.

Count von Hertling's reply is, I must say, very vague and very confusing. It is full of equivocal phrases and leads it is not clear where. But it is certainly in a very different tone from that of Count Czernin, and apparently of an opposite purpose. It confirms, I am sorry to say, rather than removes, the unfortunate impression made by what we had learned of the conferences at Brest-Litovsk. His discussion and acceptance of our general principles lead him to no practical conclusions. He refuses to apply them to the substantive items which must constitute the body of any final settlement. He is jealous of international action and of international counsel. He accepts, he says, the principle of public diplomacy, but he appears to insist that it be confined, at any rate in this case, to generalities and

that the several particular questions of territory and sovereignty, the several questions upon whose settlement must depend the acceptance of peace by the twenty-three states now engaged in the war, must be discussed and settled, not in general counsel, but severally by the nations most immediately concerned by interest or neighborhood. He agrees that the seas should be free, but looks askance at any limitation to that freedom by international action in the interest of the common order. He would without reserve be glad to see economic barriers removed between nation and nation, for that could in no way impede the ambitions of the military party with whom he seems constrained to keep on terms. Neither does he raise objection to a limitation of armaments. That matter will be settled of itself, he thinks, by the economic conditions which must follow the war. But the German colonies, he demands, must be returned without debate. He will discuss with no one but the representatives of Russia what disposition shall be made of the peoples and the lands of the Baltic provinces; with no one but the Government of France the "conditions" under which French territory shall be evacuated; and only with Austria what shall be done with Poland. In the determination of all questions affecting the Balkan states he defers, as I understand him, to Austria and Turkey; and with regard to the agreements to be entered into concerning the non-Turkish peoples of the present Ottoman Empire, to the Turkish authorities themselves. After a settlement all around, effected in this fashion, by individual barter and concession, he would have no objection, if I correctly interpret his statement, to a league of nations which would undertake to hold the new balance of power steady against external disturbance.

It must be evident to everyone who understands what this war has wrought in the opinion and temper of the world that no general peace, no peace worth the infinite sacrifices of these years of tragical suffering, can possibly be arrived at in any such fashion. The method the German Chancellor proposes is the method of the Congress of Vienna. We cannot and will not return to that. What is at stake now is the peace of the world. What we are striving for is a new international order based upon broad and universal principles of right and justice—no mere peace of shreds and patches. Is it possible that Count von Hertling does not see that, does not grasp it, is in fact living in a world dead and gone? Has he utterly forgotten the Reichstag Resolutions of the nineteenth of July, or does he deliberately ignore them? They spoke of the conditions of a general peace, not of national aggrandizement or of arrangements between state and state. The peace of the world depends upon the just settlement of each of the several problems to which I adverted in my recent address to the Congress. I, of course, do not mean

that the peace of the world depends upon the acceptance of any particular set of suggestions as to the way in which those problems are to be dealt with. I mean only that those problems each and all affect the whole world; that unless they are dealt with in a spirit of unselfish and unbiased justice, with a view to the wishes, the natural connections, the racial aspirations, the security, and the peace of mind of the peoples involved, no permanent peace will have been attained. They cannot be discussed separately or in corners. None of them constitutes a private or separate interest from which the opinion of the world may be shut out. Whatever affects the peace affects mankind, and nothing settled by military force, if settled wrong, is settled at all. It will presently have to be reopened.

Is Count von Hertling not aware that he is speaking in the court of mankind, that all the awakened nations of the world now sit in judgment on what every public man, of whatever nation, may say on the issues of a conflict which has spread to every region of the world? The Reichstag Resolutions of July themselves frankly accepted the decisions of that court. There shall be no annexations, no contributions, no punitive damages. Peoples are not to be handed about from one sovereignty to another by an international conference or an understanding between rivals and antagonists. National aspirations must be respected; peoples may now be dominated and governed only by their own consent. "Self-determination" is not a mere phrase. It is an imperative principle of action, which statesmen will henceforth ignore at their peril. We can not have general peace for the asking, or by the mere arrangements of a peace conference. It cannot be pieced together out of individual understandings between powerful states. All the parties to this war must join in the settlement of every issue anywhere involved in it; because what we are seeking is a peace that we can all unite to guarantee and maintain and every item of it must be submitted to the common judgment whether it be right and fair, an act of justice, rather than a bargain between sovereigns.

The United States has no desire to interfere in European affairs or to act as arbiter in European territorial disputes. She would disdain to take advantage of any internal weakness or disorder to impose her own will upon another people. She is quite ready to be shown that the settlements she has suggested are not the best or the most enduring. They are only her own provisional sketch of principles and of the way in which they should be applied. But she entered this war because she was made a partner, whether she would or not, in the sufferings and indignities inflicted by the military masters of Germany, against the peace and security of mankind; and the conditions of peace

will touch her as nearly as they will touch any other nation to which is entrusted a leading part in the maintenance of civilization. She can not see her way to peace until the causes of this war are removed, its renewal rendered as nearly as may be impossible.

This war had its roots in the disregard of the rights of small nations and of nationalities which lacked the union and the force to make good their claim to determine their own allegiances and their own forms of political life. Covenants must now be entered into which will render such things impossible for the future; and those covenants must be backed by the united force of all the nations that love justice and are willing to maintain it at any cost. If territorial settlements and the political relations of great populations which have not the organized power to resist are to be determined by the contracts of the powerful governments which consider themselves most directly affected, as Count von Hertling proposes, why may not economic questions also? It has come about in the altered world in which we now find ourselves that justice and the rights of peoples affect the whole field of international dealing as much as access to raw materials and fair and equal conditions of trade. Count von Hertling wants the essential bases of commercial and industrial life to be safeguarded by common agreement and guarantee, but he can not expect that to be conceded him if the other matters to be determined by the articles of peace are not handled in the same way as items in the final accounting. He cannot ask the benefit of common agreement in the one field without according it in the other. I take it for granted that he sees that separate and selfish compacts with regard to trade and the essential materials of manufacture would afford no foundation for peace. Neither, he may rest assured, will separate and selfish compacts with regard to provinces and peoples.

Count Czernin seems to see the fundamental elements of peace with clear eyes and does not seek to obscure them. He sees that an independent Poland, made up of all the indisputably Polish peoples who lie contiguous to one another, is a matter of European concern and must of course be conceded; that Belgium must be evacuated and restored, no matter what sacrifices and concessions that may involve; and that national aspirations must be satisfied, even within his own Empire, in the common interest of Europe and mankind. If he is silent about questions which touch the interest and purpose of his allies more nearly than they touch those of Austria only, it must of course be because he feels constrained, I suppose, to defer to Germany and Turkey in the circumstances. Seeing and conceding, as he does, the essential principles involved and the necessity of can-

didly applying them, he naturally feels that Austria can respond to the purpose of peace as expressed by the United States with less embarrassment than could Germany. He would probably have gone much farther had it not been for the embarrassments of Austria's alliances and of her dependence upon Germany.

After all, the test of whether it is possible for either Government to go any further in this comparison of views is simple and obvious. The principles to be applied are these:

First, that each part of the final settlement must be based upon the essential justice of that particular case and upon such adjustments as are most likely to bring peace that will be permanent;

Second, that peoples and provinces are not to be bartered about from sovereignty to sovereignty as if they were mere chatelets and pawns in a game, even the great game, now forever discredited, of the balance of power; but that

Third, every territorial settlement involved in this war must be made in the interest and for the benefit of the populations concerned, and not as a part of any mere adjustment or compromise of claims amongst rival states; and

Fourth, that all well defined national aspirations shall be accorded the utmost satisfaction that can be accorded them without introducing new or perpetuating old elements of discord and antagonism that would be likely in time to break the peace of Europe and consequently of the world.

A general peace erected upon such foundations can be discussed. Until such a peace can be secured we have no choice but to go on. So far as we can judge, these principles that we regarded as fundamental are already everywhere accepted as imperative except among the spokesmen of the military and annexationists party in Germany. If they have anywhere else been rejected, the objectors have not been sufficiently numerous or influential to make their voices recently audible. The tragical circumstance is that this one party in Germany is apparently willing and able to send millions of men to their death to prevent what all the world now sees to be just.

I would not be a true spokesman of the people of the United States if I did not say once more that we entered this war upon no small occasion, and that we can never turn back from a course chosen upon principle. Our resources are in part mobilized now, and we shall not pause until they are mobilized in their entirety. Our armies are rapidly going to the fighting front, and will go more and more rapidly. Our whole strength will be put into this war of emancipation—emancipation from the threat and attempted mastery of selfish groups of autocratic rulers—whatever the difficulties and present partial delays. We

are indomitable in our power of independent action and can in no circumstances consent to live in a world governed by intrigue and force. We believe that our own desire for a new international order under which reason and justice and the common interests of mankind shall prevail is the desire of enlightened men everywhere. Without that new order the world will be without peace and human life will lack tolerable conditions of existence and development. Having set our hand to the task of achieving it, we shall not turn back.

I hope that it is not necessary for me to add that no word of what I have said is intended as a threat. That is not the temper of our people. I have spoken thus only that the whole world may know the true spirit of America—that men everywhere may know that our passion for justice and for self-government is no mere passion of words but a passion which, once set in action, must be satisfied. The power of the United States is a menace to no nation or people. It will never be used in aggression or for the aggrandizement of any selfish interest of our own. It springs out of freedom and is for the service of freedom.

Results and Roses

(Selected)

The man who wants a garden fair
 Or small or very big,
 With flowers growing here and there,
 Must bend his back and dig.

The things are mighty few on earth
 That wishes can attain.
 Whate'er we want of any worth
 We've got to work to gain.

It matters not what goal you seek,
 Its secret here reposes:
 You've got to dig from week to week
 To get results and roses.

Edgar A. Guest, in A Heap o' Livin'.

Causes of the Great War

By Hon. W. G. M. Thomas, of Tennessee

Senator John K. Shields of Tennessee asked and was given leave to print this address delivered in Chattanooga, by Mr. Thomas, in the *Congressional Record* of February 11, 1918. Mr. Thomas is an able lawyer and a profound student of governmental conditions, and has given the causes which brought about this great war careful study. Senator Shields, speaking of the address said: "I believe it is to the interest of the country that it be given the widest publicity and be read by every American citizen. I believe that Mr. Thomas in this able address has conclusively established, as we all believe, that this fearful war and unparalleled sacrifice of human life and treasure was deliberately brought about by the Imperial Government of Germany to effect a long-premeditated dream and effort of world-wide conquest and dominion. The comparison which Mr. Thomas makes of the autocracy of Germany and the unscrupulous, merciless, and inhuman practices which it is willing to adopt in order to carry out its purposes and the great principles of American democracy, conceived and established in this country and advocated and maintained by numerous great Americans, including our present Chief Executive, is one of the ablest presentations of these questions that has been made during the war."

The Address—Introduction

The world has some acquaintance today with things of which it might have known, and of which it ought to have known many years ago. Antedating the month of July, 1914, it was not supposed to be a possible fact to deceive all the world a part of the time, or a part of the world all of the time. Indeed, not until after this memorable month of that year were people outside the boundaries of Germany aware that the whole world had been deceived, and that a part of the world was still being deceived, but, since July, 1914, nine-tenths of all the globe and nine-tenths of the people of the globe have been engaged in a settled, determined course of action to convince the other one-tenth that it is not possible to deceive all the world all the time.

Unbelievable as it may appear to be, the world has had another revelation, namely, that the very easiest method of certain deception is to be found in the use of the palpably incredible—incredible truth presented openly in plain outline—and in exact detail and plan. And still another fact has been revealed—that Germany is the one conspicuous example in the art of this unique method of deception.

Antedating Austria-Hungary's ultimatum to Serbia, and the horrible consequences which followed that document, nowhere in the world, beyond German borders, was it even thinkable that any incredible fact or any number of incredible facts could be successfully used to deceive. So completely were people misled that they do not longer doubt that an easy and certain means of deception is the incredible dressed in unadorned simplicity.

For at least one-quarter of a century preceding the present war the reading public throughout the earth were buying and using German books. The student who aspired to scholarship felt moved to believe that to attain his ambition he must pass through a German university. German professors

were called into chairs in institutions of higher learning. That American schoolmen might possess the kultur of Germany, and that American youths might sit at the feet of German professors, universities in the United States and universities in Germany exchanged their professors. Everybody who visited Europe visited Germany. If his tour led him into a German city, he observed that a woman's right-of-way along a German sidewalk was subordinate to that of the German army officer. He observed, too, that at ticket windows the German army and navy assumed precedence over the line of civilian men, women, and children. A tourist in Germany witnessed the movements of German commerce and industry, and he found himself interested in the volume of business which appeared to render necessary so many important railway lines leading to the boundaries of Belgium and other border States.

It was quite incredible to the foreigner that railroads built prior to 1914 meant anything save Germany's peaceful progress and prosperity. It was unthinkable that these street scenes in Germany were anything more than mere isolated instances of rudeness on the part of German soldiers. It was unbelievable to students that there was any real harm in the rationalism and other "isms" found in the utterances of the German professors, and it was quite incredible to all readers that the German books and German spokesmen on law, and right and wrong, or on war and might and cruelty, meant anything more than irresponsible utterances of such a madman as a Nietzsche, or of such a panegyrist of the Hohenzollerns as a Trietschke.

Today it is known to everyone that neither German books, nor professors, German soldiers, nor railways, betrayed Germany. Not one of these, in itself, nor all of them combined, betrayed Germany, for the incredible was discovered to be not a betrayer.

Since July, 1915, the world has been taught the new and novel lessons that the incredible is sometimes not at all incredible, and that these German scenes, these German professors, these German books, were pointing unerringly and with bold frankness to the present world war. Under the crimson light of three and one-half years of war, Germany now stands revealed. The incredible prior to 1914 is anything but incredible today and when we turn to the facts, we wonder how the world could have been misled.

Out of Germany's Own Mouth

"The Teutonic race is called to circle the earth with its rule," says Woltmann.

"If fate has selected us to assume the leadership in the kultur life of the peoples, we will not shrink from the great and lofty mission." (Pazaurek.)

"The German soul is the world's soul. God and Germany belong to one another. The German soul is God's soul; it shall and will rule over mankind." (Pastor Lehmann.)

"He who does not believe in the divine mission of Germany had better hang himself, and rather today than tomorrow." (Chamberlain.)

"A good Providence watches over the fate of the German people, which is destined to the highest things on this earth." (Sonbart.)

"The German people is always right, because it is the German people and 87,000,000 souls." (Tannenberg.)

"We want to become a world people." (Meinecke.)

"Germany is the center of God's plans for the world." (Pastor Lehmann.)

"Germany will be the schoolmaster of all the world, as every German has a bit of schoolmaster in him." (Prof. Blume.)

"Might is right, and right is decided by war." (Bernhardi.)

"There is but one sort of right—the right of the stronger." (Lasson.)

"It is foolish to talk of the rights of others." (Peters.)

"Right and wrong are notions needed in civil life only." (Tannenberg.)

"Might is the supreme right, and the dispute as to what is right is decided by the arbitrament of war. War gives a biologically just decision." (Bernhardi.)

"What does right matter to me? I have no need for it. What I can acquire by force, that I possess and enjoy; what I can not obtain, I renounce. * * * I have the power to do." (Stirner.)

"There is no legal obligation upon a State to observe treaties." (Lasson.)

"No right is so inviolable that it must not yield to necessity, and in action dictated by necessity there is no violation of right." (Prof. Kohler.)

"No power is bound to sacrifice important interests of its own on the altar of faithfulness to her alliance." (Bismarck.)

"A State knows no arbiter and draws up all its treaties with this implied reservation * * * and is consequently entitled to repudiate its treaties." (Treitschke.)

"When a diplomat is guilty of obscuring facts in a diplomatic negotiation he is thinking of his country." (Treitschke.)

Germany and War

"Without war humanity would sink into materialism." (Moltke.)

"Nothing is more immoral than to consider and talk of war as an immoral thing. War is the mother of all good things." (Prof. Haase.)

"When one really meditates war, one must say no word about it; one must envelope one's designs in a profound mystery; then, suddenly and without warning, one leaps as a thief in the night." (Wirth.)

"The lessons of history confirm the view that wars which have been deliberately provoked by far-seeing statesmen have had the happiest results." (Bernhardi.)

"We must not think merely of external foes who compel us to fight. A war may seem to be forced upon a statesman by the condition of home affairs or by the pressure of the whole political situation." (Bernhardi.)

"Thanks to his [Bismarck's] diplomatic adroitness, he forced upon his adversaries the outward appearance of declaring war, while in reality Prussian-Germany was the assailant." (Strantz.)

"If Belgium takes part in this war, she must be wiped off the map of Europe." (Theuden.)

"Let us laugh with all our lungs at the old women in trousers who are afraid of war, and therefore complain that it is cruel and hideous. No; war is beautiful. Its august grandeur elevates the heart of man high above all that is commonplace and earthly." (Gottberg.)

"We have become a nation of wrath; we think only of the war." (Pastor Lehmann.)

"The German is a hero born and believes he can hack and hew his way through life." (Treitschke.)

"God calls us to murderous battles, even if worlds should thereby fall to ruins." (Pastor Francke.)

"War forms part of the eternal order instituted by God." (Moltke.)

Germany and Peace

"We must not look for permanent peace as a result of this war. Heaven defend Germany from that!" (Schmitz.)

"Only over the black gate of the cemetery * * * can be read the words 'Eternal peace for all peoples.' For peoples who live and strive, the only maxim and motto must be eternal war." (Wagner.)

"The highest steps of kultur have not been mounted by peaceable nations in long periods of peace, but by warlike peoples in the time of their greatest combativeness." (Theuden.)

"Perpetual peace is a dream, and it is not even a beautiful dream." (Moltke.)

"We children of the future * * * do not by any means think it desirable that the kingdom of righteousness and peace should be established on the earth." (Nietzsche.)

"Whoever can not prevail upon himself to approve, from the bottom of his heart, the sinking of the *Lusitania*—whoever can not conquer his sense of the gigantic cruelty to unnumbered perfectly innocent victims * * * and give himself up to honest delight at this victorious exploit of German defensive power—him we judge to be no true German." (Pastor Baumgarten.)

"Not against our will were we thrown into this gigantic adventure. We willed it; we were bound to will it." (Harden.)

"Terrorism is seen to be a relatively gentle procedure, useful to keep in a state of obedience the masses of the people." (Hartmann.)

"Whoever enters upon a war in future will do well to look only to his own interests, and pay no heed to any so-called international law." (By a German, 1900.)

"It is a gratuitous illusion to suppose that modern war does not demand far more brutality, far more violence, and an action far more general than was formerly the case." (Hartmann.)

"I warn you against pity." (Nietzsche.)

"We hold that hardness, violence, slavery, danger in the street and in the heart, secrecy, stoicism, arts of temptation and devilry of all kinds; that everything evil, terrible, tyrannical, wild-heartlike, and serpentlike in man contributes to the elevation of the species just as much as the opposite—and in saying this we do not even say enough." (Nietzsche.)

"No sooner are airships invented than the general staffs set to work to devise methods of applying them to destruction." (Gumpłowicz.)

"Much that is dreadful and inhuman in history, much that one hardly likes to believe, is mitigated by the reflection that the one who commands and the one who carries out are different persons—the former does not behold the sight, therefore does not experience the strong impression on the imagination; the latter obeys a superior, and therefore feels no responsibility." (Nietzsche.)

"The proud conviction forces itself upon us with irresistible power that a high, if not the highest, importance for the entire development of the human race is ascribed to the German people." (Bernhardi.)

"In our German people peaceful disposition and warlike prowess are so happily mixed that in this respect no other people on the earth can rival us, and none seems so clearly predestined to light humanity on the way to true progress." (Lange.)

"Where in the whole world can a people be found who have such cause for manly pride as we? But we are equally far removed from presumption and from arrogance." (Pastor Rump.)

"Germany is the future of humanity." (Pastor Lehmann.)

"We must vanquish, because the downfall of Germanism would mean the downfall of humanity." (Pastor König.)

"That it will be German kultur that will send forth its rays from the center of our continent there can be no possible doubt." (Prof. Gierke.)

"It was given and assigned to us, and we read in it the original text of our destiny, which proclaims to mankind salvation or disaster, according as we will it." (Pastor Rump.)

"It was the hidden meaning of God that he made Israel the forerunner of the Messiah, and in the same way he has by his hidden intent designated the German people to be his successor." (Dr. Preuss.)

Insincerity of Kaiser

On July 29, 1914, the Czar of Russia telegraphed the Kaiser: "A disgraceful war has been declared on a weak nation; the indignation at this, which I fully share, is immense in Russia." In reply to this wire the Kaiser said: "I can not consider Austria-Hungary's action 'disgraceful war.' Austria-Hungary knows by experience that Serbia's promises, when they are merely on paper, are quite unreliable. According to my opinion Austria-Hungary's action is to be looked upon as an attempt to secure full guaranties that Serbia's promises shall also be turned into deeds."

These are the German Emperor's own words, that a nation's signed engagement should never be unreliable—that it is not "a scrap of paper," that it should be turned into deeds, and that an attempt, even by force of arms, so to turn it is not 'disgraceful war.'"

Was the Kaiser sincere when he dictated this telegram? He sent it at a time when his Government was under written obligation, guaranteeing the independence and neutrality of Belgium; and here are some provisions of that agreement:

"Belgium * * * shall form an independent and perpetually neutral State. It shall be bound to observe such neutrality toward all other States."

"The territory of neutral powers is inviolable."

"Belligerents are forbidden to move troops or convoys of either munitions of war or supplies across the territory of a neutral power."

"A neutral power must not allow any of the acts referred to * * * to occur on its territory."

"The fact of a neutral power resisting, even by force, attempts to violate its neutrality cannot be regarded as a hostile act."

These words were more than the promise of Germany to Belgium; they were Germany's pledge entered into in writing. The Kaiser telegraphed the Czar that such a promise should not be unreliable—that it should be turned into deeds.

On August 4, 1914, less than a week after the Emperor's telegram to the Czar, the imperial chancellor, in a speech before the German Diet, said: "Gentlemen, we are now acting in self-defense. Necessity knows no law. Our troops have occupied Luxemburg and have possibly already entered on Belgium. The injustice—I speak openly—the injustice we thereby commit we will try to make good as soon as our military aims have been attained. He who is menaced as we are and is fighting for his all can only consider the one and best way to strike."

Here is Germany's official recognition of the Belgium treaty and of international law; and it is furthermore the official admission that Germany had breached that law, had ignored the rightful protests of Belgium, and that Germany's conduct was an act of injustice to Belgium. The sole excuse offered is that "necessity knows no law;" that a nation when menaced "can only consider the one and best way to strike;" and that such consideration must be without regard at all to the breaking of pledges or to the rights of others.

At a later hour of August 4, 1914, the British ambassador to Berlin, with instructions from his Government that Germany must not disregard her contract with Belgium, called upon the imperial chancellor. "Just for a word—'neutrality'—a word which in war time had so often been disregarded—just for a scrap of paper—Great Britain was going to make war on a kindred nation," was the chancellor's reply to the ambassador.

Here is the German chancellor's measure of the value of a nation's engagement and of the force of the law of nations—"a scrap of paper;" and it can not be urged justly that this was an idle utterance of the chancellor for which he and his Government should be free of responsibility, for the record of fact traces the term used to the very highest authority in Germany.

German Diplomacy

The use of the term, "a scrap of paper," and the German estimate of the virtue and integrity of a treaty did not originate with the chancellor. "Do not be ashamed," said Frederick II, "of making interested alliances from which you yourself can derive the whole advantage. Do not make the foolish mistake of not breaking them when you believe your interests require it. Above all, uphold the following maxim: 'To d spoil your neighbors is to deprive them of the means of injuring you.' When he is about to conclude a treaty with some foreign power, if a sovereign remembers he is a Christian he is lost." Later, on April 11, 1847, in a speech from the throne, King Frederick William IV asserted that "All written constitutions are only scraps of paper," and, again, in 1862, when in a quarrel between Emperor William and the Prussian diet, he was reproached with his defiance of the law, he replied that he would do his duty as he saw it, without regard to "scraps of paper called constitutions."

It is quite impossible to assume that the Kaiser may have been ignorant of the use of these terms by former Emperors in 1847 and 1862, or of the Hohenzollern creed as stated by Frederick II; and all fair men must admit that on August 10, 1914, he did know that his chancellor had stated in the diet on the preceding August 4 that in the face of menace neither national obligation nor the dictates of justice need be given consideration; that imperial Germany "can only consider the one and best way to strike." The Kaiser knew that his war lords had marked Belgium as the one and the best way across which to strike France; he knew, and his war lords knew, that to move troops or munitions of war over the borders and into Belgium would be a breach of the Belgian treaty and a violation of Belgian territory, and that it would be an act of the most glaring injustice to that country and people. With all these facts before his eyes he penned with his own hand a telegram on August 10 to President Wilson, and he handed it to the American ambassador for transmission to Washington. In that message he restates, in substance, his telegram of July 29 to the Czar of Russia, that "the Serbian promises on paper should be fulfilled in reality," and he asserts in so many words that Germany's neutrality contract with Belgium "had to be violated on strategical grounds." In other words, the Kaiser telegraphed President Wilson on August 10 that no signed promise or covenant of the German Empire would be allowed to stand across the path of the science of projecting and directing Germany's military movements.

Unfortunately the Kaiser set up one standard for Serbia and quite another for Germany. In his telegram to the Czar he complains "that Serbia's promises, when they are merely on paper, are quite unreliable," and that Austria-Hungary had the right "to secure full guaranties that Serbia's promises shall also be turned into deeds;" and he states as much in his wire to President Wilson, but he lowers that standard—in fact he strikes it to the ground—when he declared that "on strategical grounds" Germany had to march into Belgium, notwithstanding the injustice comitted by the act.

Viewing these facts, drawn altogether from official pronouncements of four German rulers and a German chancellor, the level of German ethics is seen to be that her promises, even when on paper are both quite unreliable and subject to be broken at will; and, indeed, are not to be fulfilled if performance might prevent or hinder German military advantage; that Germany's contracts may be disregarded as "scraps of paper" if they be found to stand opposed to military aims; that in Germany "might makes right," and "necessity knows no law;" and that in Germany it is a maxim in morals that he who is menaced can only consider the one and the best way to strike; and this without regard to his own obligation or honor, or to the legal or moral right of the one again t whom the stroke is directed.

The World and German Doctrine

The world will never bow down before or accept any such doctrine; it must be wholly repudiated and reversed; and the world war is being waged to reverse it. The war is much more than centralized power against representative government, much more than autocracy against the people; it is tyranny against freedom; it is brutal might against human liberty; it is wanton destruction against conservation; it is barbarism against civilization; it is savagery against humanity; it is unrighteousness against righteousness; it is the Iron Cross against the Red Cross; it is the spirit of Satan against God.

So long as Germany shall think it not "by any means desirable that the kingdom of righteousness and peace should be established on the earth," she will find the world against her. So long as she shall teach that "only over the black gate of the cemetery can we read the words, 'eternal peace for all people,'" she will be the world's enemy. So long as she shall continue in her expressed faith that "war is the mother of all good things," and that "might is the supremacy of right," she must find herself alone upon the earth. So long as it is the purpose of the Teutonic race "to circle the earth with its rule," just so long Germany will find no friend beyond her own borders. The Kaiser must lose his crown or else he must repudiate the Hohenzollern creed that national covenants are "scraps of paper;" that "to despoil your neighbors is to deprive them of the means of injuring you;" and that "when he is about to conclude a treaty with some foreign power, if a sovereign remembers that he is a Christian, he is lost."

The purpose of Germany "to circle the earth with its rule" and her deeds of lawlessness and savagery are now known world wide. The black record is now open to all men. With unexampled patience and forbearance, the United States and her people bore much and suffered much; but longer patience became impossible when Germany made war upon our country and upon the freedom, liberty, and independence which Americans had gained for themselves, and under which they propose to live their own lives and to pass on to their children. America is defending her good heritage. America is defending more than this. "The object of this war," as President Wilson has stated it to all the world, "is to deliver the free people of the world from the menace and the actual power of a vast military establishment, controlled by an irresponsible Government, which, having secretly planned to dominate the world, proceeded to carry the plan out without regard either to the sacred obligations of treaty or the long-established practices and long-cherished principles of international action and honor, which chose its blow fiercely and suddenly, stopped at no barrier either of law or of mercy, swept a whole continent within the tide of blood—not the blood of soldiers only, but the blood of innocent women and children also, and of the helpless poor—and now stands balked but not defeated, the enemy of four-fifths of the world."

Innocent and defenseless women and children have the right to security in the home, and an airplane that wantonly would wreck a home and destroy life is an assassin. Upon the high seas, ruthlessly and without warning, to sink a passenger ship and her human freight is deliberate murder. To drop from the air a bomb upon offenseless children in a schoolhouse is savagery. To mock all laws of war and humanity is superlative and barbarism. To fire upon the Red Cross is satanic.

Shall Never Rule

German "kultur" shall never rule over our land, and it must be assured that it shall not rule over any other land. It is a base falsehood that "might is right." A nation's word is not "a scrap of paper."

Over against the German code that "it is foolish to talk of the rights of others" America sets up the Golden Rule—"Do unto others as you would have others do unto you."

A nation whose treaty agreement is not as binding as its bond is not a nation with which honorable peoples care to deal. A nation whose accredited ambassador would set a network of intrigue among the people to whom he is accredited, and whose country would promote and decorate him in reward for his base service is a nation whose ways must be mended if it shall expect relations with respectable folks. A nation that would purposely, by shell or torpedo and without notice or warning, sink a merchant ship plying the high seas and leave the crew to their fate in the waves is an outlaw nation. A nation that would organize incendiarism and dispatch its paid agents to blow up industries ought to be put out of business. A nation that wills the oppression of Europe and that plots and schemes to extend its brutal might across the sea and over free America is a nation whose fiendish lordship must and shall be met and stopped before it shall ever touch these shores.

A prince, whatever be his name or title, who would set in motion any such horrors is unfit to be the ruler of a free people; and a people who support such a prince are not free. A nation that would will injustice and harm to other nations is entitled to no place in the councils of men. Such a nation is a world menace, and any such a nation must be rendered powerless to exercise such a will, or else its people must be made to establish for themselves a very different form of government.

It is to defend our own people and country, and all people, against this German menace and to assure all the world that the horrors of the last three and a half years never shall happen again, that the United States and her fifteen allies are standing against Germany. The whole history of America shows that our people never could be moved to take any other stand.

America's Record

In his farewell address, Washington expressed the hope that "the happiness of the people of these States, under the auspices of liberty, may be made complete by so careful a preservation and so prudent a use of this blessing as will acquire to them the glory of recommending it to the applause, the affection, and adoption of every nation which is yet a stranger to it."

Here is almost the prediction by America's first president that the people's happiness, under the authority and guidance of liberty, would some day become so complete that to America would be accorded the glory of recommending like liberty to the applause, affection, and adoption of every nation still a stranger to it.

Washington stated this in 1796, and it is more than a significant fact that in 1917—a century and a quarter later—America not only made such a recommendation world-wide, but, through President Wilson, the Nation declared that "the world must be made safe for democracy."

Twenty years antedating this utterance of Washington, the Declaration of Independence declared that all people possessed the free and independent right "to assume among the powers of the earth the separate and equal station to which the laws of nature and of nature's God entitle them;" and that the people of America hold certain truths to be self-evident; "that they are endowed by their Creator with certain unalienable rights; that among these are life, liberty, and the pursuit of happiness. That to secure these rights, governments are instituted among men, deriving their just powers from the consent of the governed."

Here it is claimed, as an endowment of the Creator, that a people have the untransferable right of self-government—"the government," as President

Lincoln expressed it, "of the people, by the people, for the people." Such form of government is the right of independence and liberty; indeed, it is independence and liberty; and America possesses each of the two because both, as Washington states it, "are the work of joint councils and joint efforts of common dangers, sufferings, and successes."

From the utterances and action of the German Government, and German Emperors and people, we have had to stoop low in order to see the level of their standard of conduct among themselves, and toward other nations and people; and now that America has recommended her own freedom and liberty to all the world, and, along with this recommendation, and to the exalted end that government of, by and for the people may be made safe throughout the earth, has pledged the lives and the fortunes of her people, and her own sacred honor, it is with just pride that Americans may place their country's record alongside the record of the Nation's enemies. Indeed, the heart of every American, native or foreign born, should rise in gratitude and praise to Almighty God for his leadership and guidance from Washington to Wilson, and for his blessings upon us as a Nation and people. Today in this world holocaust, nine-tenths of the earth's area and inhabitants are standing with and on the side of the United States, battling for all these exalted, just, and righteous principles for which Americans have always stood, and for which, if need be, they have ever been ready to offer their lives.

Words of America's Presidents

Washington wrote a page of the record in his farewell message to his countrymen: "Observe good faith and justice toward all nations. Cultivate peace and harmony with all. Religion and morality enjoin this conduct. And can it be that good policy does not equally enjoin it? It will be worthy of a free, enlightened, and, at no distant period, a great nation, to give to mankind the magnanimous and too novel example of a people always guided by an exalted justice and benevolence. Who can doubt that in the course of time and things the fruit of such a plan would richly repay any temporary advantages which might be lost by a steady adherence to it? Can it be that Providence has not connected the permanent felicity of a nation with its virtue? The experiment, at least, is recommended by every sentiment which ennobles human nature."

Here are noble words and, indeed, the prophecy of Washington that, at no distant day, the United States would be a great Nation, and would give to the world an example of a people "always guided by an exalted justice and benevolence."

Can any sincere man, casting his eyes along the past years, and looking about him in these tremendous times, doubt the fulfilment of this prophecy?

President Jefferson adds this further word to the record: "We are firmly convinced, and we act on that conviction, that with all nations, as with individuals, our interests, soundly calculated, will ever be found inseparable from our moral duties; and history bears witness to the fact that a just nation is trusted on its word, when recourse is had to armaments and wars to bridle others."

President Madison says that it is a duty and privilege of Americans "to foster a spirit of independence too just to invade the rights of others, too proud to surrender our own, too liberal to indulge unworthy prejudices ourselves, and too elevated not to look down upon them in others."

President Monroe: "National honor is national property of the highest value."

President J. Q. Adams: "Union, justice, tranquility, the common defense, the general welfare, and the blessings of liberty—all have been promoted by the Government under which we have lived."

President Jackson: "Turning our eyes to other nations, our great desire

is to see our brethren of the human race secured in the blessings enjoyed by ourselves, and advancing in knowledge, in freedom, and in social happiness."

President Lincoln: "This country, with its institutions, belongs to the people who inhabit it. * * * Why should there not be a patient confidence in the ultimate justice of the people? Is there any better or equal hope in the world?"

President Grant: "In regard to foreign policy, I would deal with nations as equitable law requires individuals to deal with each other, and I would protect the law-abiding citizen, whether of native or foreign birth, wherever his rights are jeopardized or the flag of our country floats. I would respect the rights of all nations, demanding equal respect for our own."

President Garfield: "We can not overestimate the fervent love of liberty, the intelligent courage, and the sum of common sense with which our fathers made the great experiment of self-government."

President Harrison: "We have not sought to dominate or absorb any of our weaker neighbors, but rather to aid and encourage them to establish free and stable governments resting upon the consent of their own people."

President Roosevelt: "Great privileges and great powers are ours, and heavy are the responsibilities that go with these privileges and these powers. Accordingly, as we do well or ill, so shall mankind in the future be raised or cast down. We belong to a young nation, already of giant strength, yet whose political strength is but a forecast of the power that is to come."

President Taft: "Our international policy is always to promote peace."

President Wilson: "I am proposing, as it were, that the nations should, with one accord, adopt the doctrine of President Monroe as the doctrine of the world; that no nation shall seek to extend its polity over any other nation or people, but that every people should be left free to determine its own polity, its own way of development, unhindered, unthreatened, unafraid, the little along with the great and powerful."

"I am proposing that all nations henceforth avoid entangling alliances which would draw them into competitions of power, catch them in a net of intrigue and selfish rivalry, and disturb their own affairs with influences intruded from without."

"I am proposing government by the consent of the governed; that freedom of the seas which in international conference after conference representatives of the United States have urged with the eloquence of those who are the convinced disciples of liberty; and that moderation of armaments which asks of armies and navies a power for order merely, not an instrument of aggression or of selfish violence."

"These are American principles, American policies. We could stand for no others. And they are also the principles and policies of forward-looking men and women everywhere, of every modern nation, of every enlightened community. They are the principles of mankind and must prevail."

Germany opposes these American principles; and Guplowicz gives the basis of the opposition: "No sooner are airships invented than the general staffs set to work to devise methods of applying them to destruction"—the misuse of things.

Germany must be made to recognize a higher sense of moral and human responsibility. Her need is not less scientific knowledge, but such knowledge better directed and used. To paraphrase Bishop Candler: Germany must be taught, and she is about to be taught, that men and nations must be as pious as they are scientific and powerful, or they will be a peril to both themselves and others.

Problems of the Age

Dealing with Religious, Social and Economic Questions and their
Solution. A Study for the Quorums and Classes
of the Melchizedek Priesthood

By Dr. Joseph M. Tanner

XV—A Pleasure Loving Age

Pleasure and Joy.—Shall we have pleasure? What is pleasure? It is the one thing the age is striving for. Toward it men and women in all lands are bending their energies and for it they are consuming their wealth. But pleasure is neither joy, nor happiness. The latter words may be used interchangeably. The Book of Mormon teaches that "Man is that he may have joy." Pleasure is an experience, chiefly one of selfishness. It is also physical and administers to the sensations of the body. It is intoxicating to the mind and produces the dizziness of hilarious pastimes. But what is joy? "It is the rebound of sorrow," says Straghan. "Blessed are they that mourn, for they shall be comforted." Comfort is joy. If we read what gave joy to the holy men and women of the Bible we shall get perhaps the best interpretation of it. But pleasure is not happiness. It may be well to keep that distinction, paradoxical as it may seem. It is often said that those who pursue pleasure never find it. They may find pleasure but not joy. Do we want pleasure, do we need it? Undoubtedly, there are wholesome pleasures, physical, intellectual, and spiritual. They are such as come from a healthy state of our being. They are never an aim in themselves. They are scattered along the way of life, and are experiences that come from wholesome living. Is happiness the rebound of sorrow? We have a beautiful example in Sarah, who through a long life sorrowed for children. "My heart," she said, "exulteth in the Lord." The Hebrew poet sings the praises felt by the sorrowing exiles after their long years of separation from their beloved country,

"When the Lord brought home again the captives of Zion.
We were like them that dream,
Then was our mouth filled with laughter,
And our tongue with melody."

Joy expresses itself nowhere better than in manifestations of gratitude. It praises God in an exultant spirit. In Nehemiah the Jews were told that "the joy of the Lord is your strength." What a sorrow hangs over the world today! Will it bring comfort to those who mourn?

There is no happiness without work. It is work that brings to the human soul the satisfaction of a great reward. It is not so much the satisfaction of a material reward as it is the ability to enjoy what God has provided for us. Work brings fatigue which makes sleep, food and rest so enjoyable.

If we are drifting away from the God ordained duties of life we curtail our joy whatever the momentary pleasures may be. A pleasure loving world becomes sensational. Its ideals are misshapen, and distortion disturbs seriously all the functions of life. The conscience is deadened; the organs of the body give pain. The rebound from excessive pleasure is pain.

Temptations of Pleasure.—Pleasure lends itself to temptations that in turn lead to pleasures that are iniquitous. It greatly disturbs the serious nature of man, and unfits him for the higher duties of life. There is no age set apart for pleasure. To the young it is a snare and robs the soul of youth of its preparation for the struggles of life. It weakens the young in the presence of responsibilities. Bodily strength gives way in the midst of it.

Has God, in his infinite mercy, called a halt upon the frivolities of human life by throwing it into the whirl of a destructive war? The young manhood of our nation is in a process of decay. The great majority, we are told, are not fit for service. We are marshaling our young into training camps that they may be finished by strenuous exercise for service. It is possible that the great army of unfits shall be left to perish by its own hands. Can some means not be found for regeneration? What a dismal outlook confronts the world. Self-destruction and war threaten the world with annihilation. Is universal destruction decreed? In the midst of it all the excessive worldly pleasures go on. Men and women refuse to become serious minded. There is no stop to "hear and hush" to the roar of cannon. Out of the harrowing scenes of the battlefield writers seek to feed the morbid curiosity of millions who have no thought of consequences.

Fashions.—Fashions are displayed through public print for an age that is more absorbed in the fancies of the world than in its sobriety. "Suggestive" dress enamours the public eye. The spirit of the world is "eat, drink and be merry, for tomorrow we die." The headlong rush into earthly pleasures foredooms the world to its own destruction.

As I write, I take up the *London Times* of August 17, and in the Fashions column there appears the following:

"A very dull old rose velvet looked well in a little dress trimmed with brown fur and a touch of old gold embroidery. For evening wear some are rather bright when black and black-and-white are set on one side, but black and black-and-white models abound. Fine pale rose taffetas, delicately embroidered in silver, with puffy short sleeves in white tulle sprinkled with silver, make a youthful dance dress, and a regular Court dress was in torquoise blue velvet and tulle. But the black satin, black messeline, black net and black velvet dresses with jet trimmings, were more frequent. The embroidery at a certain house is extraordinarily fine and eighteenth century in style. No coarse woolen embroidery is to be seen, but delicate silk and thread and silver and gold work on silks, satins, and messelines, and fine serge."

This is England in war, England in distress. It reads like a page from Ancient Rome, when women were doing their full share to bring a universal destruction of the Empire. The fashions and follies of the age suffer little restraint in the presence of calamities which threaten even social existence. Pleasure will not surrender its indulgences, however grave the situation.

Rivalry.—Excessive social pleasures are sources of jealousy, envy and quarrelsome relations among the young. They do much to destroy the cordiality that should exist in social life. They break up young couples in courtship and bring dissension in the home. They beget a selfish spirit that is destructive of useful service in all the walks of life. The thought beneath a pleasure loving age is what others do for me, not what service I may render to others. Pleasure breeds discontent and ingratitude. Social

disruptions and bickerings grow out of it. When sacrifices come, as they must come to the lives of all, they are borne with impatience and hatreds. There can be no ultimate satisfaction in a pleasure loving life, which creates disappointment rather than joy. First comes envy of others, then hatred of them, and more deadly still, hatred of one's self. Such a life poisons the soul, warps the judgment, and embitters the hearts of men and women. It leads to quarrels in the home, and often ends in divorce. What is perhaps the most serious result of a life given to pleasure is the destruction in mature years and in old age of the peace and satisfaction which advancing years must have if life is to become tolerable. In the end pleasure strives for social distinction, and the advancing generation finds itself thrust aside by the new. More and more the devotees of pleasure learn that the fruits of their efforts and ambition are bitter; their attitude to life is one of regret and sorrow.

Pleasure and Learning.—Disappointment and emptiness teach pleasure nothing. When excessive it cannot learn, for it is self-absorbed. It enters into school life and robs the young of that application which they need so much for their intellectual advancement. It robs boys and girls of their efficiency, and leaves them the victims of an unreal world. They lose the power which enables them to resist temptation and it creates habits of life that often lead to despair.

On the other hand, happiness has a well-founded reason for its existence. It represents the fruit of right living. It is the reward of truth, service and devotion. Those who see nothing in their lives for which they may hope for happiness try worldly pleasures as a substitute. There is no way of drowning sorrow by a plunge into the whirl of a pleasure loving age. "Drowning sorrow" is the philosophy of despair. How shall this world-wide evil that is destroying usefulness and happiness be corrected?

The spirit of duty and responsibility is the antidote for the idolatrous pleasure of the age. Sometimes our young people are heard to complain that they have too many organizations in the Church. Night after night some meeting makes its demands for them. There are home preparations to absorb their leisure hours. To them duty sometimes grows irksome and some escape the responsibilities which the Church puts upon all who will work. To escape responsibility is to court failure. To shirk a duty is to enter a temptation. A life of responsibility and duty is full of all the good things which God has in store for his children. A life of pleasure is full of emptiness. If the temptations of life with the long train of evils growing out of them are to be withstood, a great effort must be made to correct the excessive love for pleasure which is a besetting sin of the present age.

"But it is not given that one man should possess that which is above another, wherefore the world lieth in sin" (Doc. and Cov. 49:20).

"And inasmuch as ye do these things with thanksgiving, with cheerful hearts and countenances; not with much laughter, for this is sin, but with a glad heart and a cheerful countenance * * * * the fulness of the earth is yours" (Doc. and Cov. 59:15, 16).

XVI—Financial Respectability

Definition.—What is financial respectability? It is demanded and must be defined. Each has, perhaps, his own interpretation, though he may be actuated very greatly by public opinion and his social business life. Practically, it consists of a man's business activities,—what he does,—and is not always governed by what his balance would be if he were forced into

liquidation. Appearances, however, he must maintain. Should he have an auto, should his home life be based upon some good round sum of money for a residence, and is it necessary to know how much he owes?

Credits.—One thing is certain, however. Our credit system is enlarging by leaps and bounds. It touches almost every man in business life. The farmers owe their billions. Also the merchant. All are dependent upon our banking system and their credit at the bank is of course an important asset.

Financial respectability, however, is setting higher and higher yearly its social standards. It brings along in its train envy, jealousy, and often bickerings. National jealousy and rivalry had much to do with the present war. If such rivalry is dangerous to the nation at large, it is also dangerous to the individual. Should a panic follow the present period of expansion and extravagance it would be more ruinous than anything which the world has ever heretofore experienced. A post-war panic is quite a probability. It will be a miracle if we escape it, and now while times are good and money plentiful is a good time to establish ourselves for coming events.

Methods.—The problems which today affect us are the methods of financial gain. The advice of the father to the son, if it ever holds good, holds good now more than ever: "Get money. Get it honestly, if you can, but get money." In such an age as we now have it is almost possible to do business, to launch an enterprise, without capital; and that means, of course, in ninety-nine cases out of a hundred, credit. There are some aspects, however, of the financial fever from which we are suffering that deeply concern the Latter-day Saints. It should be stated that the credit system is in itself dangerous. Men start by borrowing for the needs of their business. Money at hand then leads them into extravagance. They take bounds and are unable to recover themselves and there are literally millions throughout the United States over whose financial head the sword of Damocles hangs.

Psychology of Business.—We have also what might be called the psychology of business. This consists of a certain training and a certain instinct by which men are not only able to judge others, but by which they are able, by their persuasions, to convince. In other words, people are often literally talked out of their money. People's peculiarities are played upon. Advantages are taken of their frame of mind and enthusiasm is promoted by a class who understand the method of its creation. In this condition of business life exaggerations, if not right down falsehoods, are growing altogether too common.

A man in Salt Lake City was called into an office some time ago by a gentleman who had a wonderful invention to show his friend. It was a railroad signal apparatus which, according to his representation, every railroad in the country was anxious to get hold of. The agent was very enthusiastic, pleasing in his demeanor, and convincing in the tones of his voice. He boldly declared that he would guarantee his friend that inside of six months he could double his money.

The man from the street was not without some experience. He said he thought he would take a block of that stock and the agent was then, of course, anxious to know how many thousand dollars he wanted. He could have any amount. But his friend said, "I would like to know who the guarantors are to be,—whether they are able to respond to the guarantee in case your representations do not prove true." Of course, that ended the effort. The agent's declarations of guarantee were given for psychological effect. They were not to be taken literally.

Today we have all sorts of promoters, especially in the organization of corporations. They exploit the people, sell many thousand dollars worth of

stock, and too often it turns out that the whole business was only a psychological enterprise.

Mining Exploitations.—Perhaps one of the most fertile fields of exploitation is to be found in mining stocks. I quote from *Collier's* editorials, edited by Mark Sullivan:

"Have you bought mining stocks? Sell them. Offer them back to the man who sold them. Offer them at the same price. Offer them at ten per cent less. Offer them at twenty per cent less. This will accomplish your own disillusionment, and save you money, for you might have bought more. It will also effect exposure to the person who sold you the stock. Are you thinking of buying shares in Poodledog Inflated or Hoptoad Jump Along? Don't. And this "don't" is without qualification of any kind. To women chiefly, wives of husbands of the high wage-earning class, this paragraph is commended. Not that it is their folly we inveigh against. They are the ones who know the value of savings, and they may be in time to save a fatuous husband from an act of inexcusable folly.

"If you are tempted by the full-page advertisements published by the newspaper partners of mining swindlers, don't! If some acquaintance is urging you to buy shares, he either profits by the sale or is himself deceived. Daniel Guggenheim is the greatest miner in the world. He and his six brothers own mines that aggregate a billion dollars. That family knows more about mines than most of the rest of the world combined. The other day Mr. Guggenheim uttered a solemn warning against "the flimsy character of the mining stocks now finding a ready market." "One in three hundred," he said, "is a conservative estimate of the proportion of prospects that eventually fulfil their promise." Within a week after he uttered that warning Mr. Guggenheim made public announcement that he had himself been caught. He had bought a famous and widely-talked-of mine; and when he discovered he had been deceived, he backed out of the trap at a cash loss of \$2,500,000."

Facts that Read Like Fairy Stories.—That which gives zest to the psychology of business is the wonderful stories that agents have about the marvelous gains of men who have entered into various classes of enterprise. Some of them read like fairy stories. It is often said that more gold and silver are expended in the quest for gold and silver mines than is taken out of them.

As a rule, corporations are not satisfactory unless a man has some voice in their guidance. The mere love for gain becomes very sordid when with it there is no intelligent direction of the means by which it is obtained. In large corporations the ordinary stockholder has nothing to say. He may be squeezed out in time. Some of these companies are *bona fide* and have a pride in promoting the interest of their stockholders. On the other hand, there is a multitude of them that exploit the public by one means or another, get control of the stock, take its profits sometimes by enormous salaries which are paid to its manager and directors. They regulate the dividends in their own interest. Such are often the dangers of new corporate bodies and it is, of course, always safer to invest in well established companies. I quote again from *Collier's*:

"It has been estimated that a man who, in the early nineties, subscribed to one share of stock in Mr. James J. Hill's Great Northern Railway and has kept it ever since, has made in the intervening fifteen years, in cash dividends and 'privileges', a profit of over nine hundred per cent. The best that could have been done by a workman on Mr.

Hill's railroad, who put his earnings in a savings bank for the same period, would be less than one hundred per cent. Mr. Forrest F. Dryden, a son of the President of the Prudential Insurance Company, stated under oath that one of the owners of that company who, in the late seventies, paid in, in cash, \$2,200, had made a profit, twenty-five years later, of \$327,163.60. The rate of profit in this case is 14,800 per cent—a rate which must seem colossal to the policy-holder who has taken advantage of the savings feature of that company and bought an endowment policy. For the policy-holder has never received as much as four per cent."

Talents Sacrificed for Financial Gain.—The present glamour of financial standing in the world is leading many of our young people away from those careers in life which their talents best fit them to pursue. Today very many of the very best teachers we have in the Church and State are leaving the school room because of "financial inducement." Our political system does not repay our highest and best talent. Many of our young men would make most competent physicians and surgeons, attorneys, agriculturists, and stock men, and thus benefit the world by reason of their superior productive powers. They do not respond to their inborn qualities of life. The love of money compels them to bury their God-given talents. Again from *Collier's*:

"Recently a young and successful banker withdrew from his firm to accept an appointment as an assistant in a department in our oldest university. The banking career, of course, would have been vastly more remunerative in money. Moreover, the bank was a family institution, and there was every inclination of pride and tradition against leaving it. It strikes us as a fine thing to have done. Possibly we would all be better off if business in this country were less remunerative as compared with other careers. If business did not offer a reward so vastly greater in money, young men choosing their careers would feel more free to follow their natural talents toward the arts or toward other careers. One of the most successful bankers in the United States would have been a very great musician if he had felt free to follow his tastes. In spite of the disparity of the money rewards, more and more men are realizing that money is not to be weighed against what President Eliot once called 'the durable satisfactions of life.' Among these durable satisfactions, congeniality of work is one of the most important."

It is unfortunately true that men have lost much of the spirit of stewardship. They do not hold in trust as those responsible to God for beneficent use of means at their command, and there are direct temptations in financial enterprise that are too severe for many to overcome.

Revelations.—"Verily, verily, I say unto you, wo be unto him that lieth to deceive, because he supposeth that another lieth to deceive, for such are not exempt from the justice of God" (Doc. and Cov. 10:28).

"And again, I will give unto you a pattern in all things, that ye may not be deceived, for Satan is abroad in the land, and he goeth forth deceiving the nations" (Doc. and Cov. 52:14).

XVII—Survival of the Fittest

A Fallacy.—Much has been written and said about the survival of the fittest, as though men were an exact counterpart of nature, even in the exercise of his free agency. It is doubtful, even in the animal and the vegetable world, whether it is true that the fittest always survive, because

life is subject to such a variety of conditions that what is the fittest depends after all upon a multitude of conditions so complex that we cannot say really that anything living will survive. In the case of man it is really less true, because man has his locomotion and agency, so that he may change his conditions and place himself from time to time in such environments as make for his advantage or disadvantage in the world.

A Simple Example.—Some time ago the writer, who has been occupied in the sheep industry for some time, during a severe storm at the lambing season, undertook so to place his sheep as to suffer the smallest possible loss. The older and larger ones were placed where they were compelled to take the brunt of the storm, in the hope that they had vitality enough to withstand it. The weaker and younger ones were given a securer place within the sheds, and thus the lambs were prepared at night within for the storm that was raging without. In the morning the oldest and strongest had suffered the greatest loss. Among the weakest only one or two died. The survival here was not a question of the fittest. It was a question of environment, of human protection. The survival of the fittest presupposes equalities of opportunities, of environments, of conditions that do not exist in either animal or human life. And so, if we speak of the survival of the fittest, we are bound to make so many explanations, so many exceptions, that the rule becomes practically worthless as a working principle.

Survival of the Fittest in War.—There is just now going on in the world a war of unparalleled human destruction. It is pointed to as an illustration, as a pitiful evidence that the best in our national life is sacrificed, and that the world, after the war, will be made up of those less fitted to assume family, social, and national responsibilities. It is doubtful, even in the case of war, that the fittest are killed off because the best of our physical manhood is called into the conflict.

A Definition of the Fittest.—Who can really say what the fittest in life is? Usually the statement is made from the standpoint of our physical being. Let us take an example: Two young men entering manhood possess different physical qualifications at the same age of life. One is powerful, has known no sickness from his infancy, and in his body the functions of life are healthy and strong. The other has been somewhat frail; he has started life handicapped by pain, suffering, and imperfect conditions of his body. He has, however, been compelled to take care of himself. He has been cautious in his diet, in his habits, and strong in his moral attitude to life. There is no question about which of the two the world would consider the fitter. The former may plunge into excesses, may feel contempt for human weakness, and be indifferent to moral rectitude. But he starts out with great physical powers. In time they are sure to be undermined. His life becomes sinful and his "children's teeth are on edge because the father hath eaten sour grapes." How shall human wisdom determine which is the fitter of the two when the one that was handicapped at the beginning leads an exemplary life and makes good what he lacked at the beginning, and his children perhaps inherit the blessings of a correct living that has made him in the long race of life the more successful of the two?

Inheritance under the Rule.—We take the ground that our birth is not our beginning. We come into the world with certain inheritances, and though we come into the world often poorly equipped, yet we come with a moral inheritance that puts us on the upward grade, and we may ascend by force of correct living in the physical scale of well-being. The whole matter, however, is so complex that it is difficult to say who are and who are not the fittest.

But the theory is bad from the fact that the word is taken to apply to our physical well-being, coupled with our intellectual attainments. These two parts of our natures are held up as the most important things in life. As a matter of fact, they are both highly dependent upon our moral natures. It may be that our intellectuality will persist for two or three generations in spite of weakened moral natures, but in the end morality must win over both the intellectual and the physical life of man.

Bad Effect of the Theory.—The theory of the survival of the fittest is an effect as well as a cause. It is the effect of swollen pride, of the belief of certain classes of people in the world that the superior advantages which they enjoy are the result of their superior natures and greater abilities, whereas they may have been the result largely of environment. The theory is bad because it is applied chiefly to our physical lives, as though our physical well-being were the most momentous question of a man's conduct in the world. It is so easy to undermine our physical lives, to make them abortive and ruinous not only to ourselves, but to our posterity, that physical values are after all not so important as we too often imagine. A man may be physically fit today and physically ruined tomorrow, because behind him and about him there was no moral rectitude to support the physical advantages which he enjoyed.

The theory is also bad because it permits men to drift; it robs them of that effort which men in their weakness feel that they must put forward.

The Battle of Life.—"The race is not to the swift, nor the battle to the strong, but to him that endureth to the end." Such is the teaching of our religion, which is striving constantly so to fortify man's moral nature as to make man a self-improved being. Such doctrine presupposes human weakness and the inclination of human beings to sinful lives. Such a religion aims to establish character in mind, something that will endure from one generation to another, something upon which posterity may build an enduring structure.

The followers of Christ were frequently the blind, the lame, and the halt. He sarcastically reminds his critics that those who are well have no need of a physician. Those who had survived, as the fittest, might die in their own conceit. And what became of those pharisaical people in Christ's time who boasted of their superiority? They passed away, while the followers of Christ survived and brought down through their generations to us something of the character and quality of a Christian life. Which were the fittest? That is a question of divine judgment. Let us ask our descendants, our children and our children's children, and their children after them. We do not stand for ourselves so much as we stand for future generations.

The Calling of the Saints.—The calling of the Latter-day Saints is that of a chosen people. Their important mission is not simply the physical advantages of a single generation; their mission is partly procreation, the duty to give to the world the best in physical manhood and womanhood, not simply something that shall survive. We are not trusting to our survival; we are planning for the triumph of that right living that shall give to our descendants a higher and better life than that which we possess. Survival is a bad conception of our place in the world. It is growth, progress, all in the direction of the fulfilment of a mission to be God's chosen people.

XVIII—The New Education

Crumbling of Our Old Educational Systems.—Will our modern system of education be also shot to pieces? While the great guns on the battle-fields are tearing up the earth in the most terrible manner, the forces behind

them are at work everywhere in our social structure. Great wars make great changes, and there are ample evidences that new educational demands will soon be made upon all the nations of the earth. If changes come there must be a breaking up of our modern system. What is wrong with it will be revealed in the great emergencies that confront the world today. They are testing out the fortress of man for new responsibilities. We must think of education in the making and stability of man, and in his preparedness for the emergencies and rapid changes that are overtaking the world today. What have we found wanting in our present world demand for the high level of efficiency? First of all we are reminded that we are physically unfit. We must, according to present estimates, examine 2,500,000 men to raise an army of 500,000. It did not require a war to bring home to us the fact that there has been for a long time a deterioration in our physical manhood. Not long since we had forced upon our notice that there was a great increase in the death of men along about the ages of from 45 to 50. It speaks of a race rapidly run.

Physical Side of Education.—The city is gathering into its great maelstrom of vice an ever increasing percentage of youth who seek employment of a genial nature, employment as free from physical toil as possible. Vice, impure atmospheric conditions, and ease, are making great inroads into the physical powers of life. It is the business of education to give the proper direction to life. Our educators seem to think that if they give a young man a start he will keep on going. Do they help him to move along the road of his permanent well-being, or do they simply give him a vision of things that he may think about or talk about without doing them? Educators are forever focusing the eyes of the youth upon the pages of a book, till they not only force an ever increasing number to wear glasses, but actually force them more and more to see by the vision of others.

Evils of Our Present System.—Not long since I picked up a so-called curricula of studies for our public schools. It contained thirteen subjects to be taught to children under fourteen years of age. What a lot of superficial dabblers our schools must turn out in an age of intensive application! If you object, you are told that the law makes it so. Who made the law? It was put through by our legislators. But who told our legislators it was what we really needed? A bill was deferentially put into their hands by some committee of school men. Who are these school men? They are those who have studied books during all the years of their youth, and in manhood went back to teach from the same books with which they had been educated. The people have grown to think that what our educators recommend must be for the best good of our children. It is just as if we started out to make all our children school teachers. Only a few become such, and the great masses of them are thrown out into the struggle of life after they had been fitted not for what they really have to do, but for the things they rarely think about after they leave the school room. If we further object, we are sagely counseled that the real mission of education is culture, an intellectual refinement.

Culture.—Some years ago a number of young men knocked at the doors of Harvard University for admittance. They were duly referred to a dean who would pass upon their entrance. In assigning the young men to their work, one of them asked about some "cultural" subject. The dean was unsympathetic, and told them plainly what he thought of culture. He was a man of affairs who had been in active life and knew something of what men really needed in a partial world. To emphasize his point he related the following story of two farmers. "These men," said he, "had met one day at a partition fence between their farms to talk. One addressing the other,

asked John what culture was; 'these people going up to Arlington for a summer outing are always talking about culture. They say, he's cultured, she's cultured, and oh my, how I do love culture! What do they mean?' 'Well, you know what wheat culture and potato culture is, don't you?' came the prompt reply. 'If you take out the wheat and the potatoes, then you have culture.'

The story had a very pronounced effect. Some effort has been made along the line of industrial training in recent years, but there has been a constant opposition to any suggestion that such a training should bear any relationship to a trade-school. In agricultural training, men fit themselves, more frequently for a position in private or governmental employment rather than for the farm, thus keeping theory and practice as far apart as possible.

A Suggestion.—A change is certain to come. It would be hazardous to prophesy just what that change will be. It is not unlikely that at some future time we may witness a school something on the following plan: Let us imagine a school on a 10,000 acre tract of land divided into lots of from five to twenty acres each. These lots might be set apart for the growth of wheat, alfalfa, fruit, sugar beets and a variety of other farm and orchard products. In the center of the farm could be located administration and school buildings. About the farm could be located houses for the boys and barns for live stock. Here each boy, upon entering the school, would be assigned to a lot according to the class of industry preferred by him and his parents. Under a skilful teacher he would begin his work at the school farm in such a practical way as to make him master of the kind of work he had chosen. If he raised beets a certain share would be turned over to him as a remuneration, and the balance kept by the school for its support. During a number of successive years he would change from one lot to another and thus acquire special knowledge in fruit raising, animal industry, or farming. Certain hours of the day he might receive class instruction from seed time to harvest along the lines of his professional work. In winter the school room would be open to him where, during certain hours of the day, he would enjoy scholastic and manual training. Such a school might be confined to summer work and the boy return to his home for the regular school, provided always that manual training be a compulsory part of his education. His physical upkeep would thus be assured, and the artificial training in a gymnasium would be eliminated.

A Change Needed.—Another reformation that is likely to come is the introduction of men of affairs into the preparation of our school curricula. They should not be left entirely to school teachers. Such a body of men might well act as a sifting committee in all work to be submitted to the legislature, and to be adopted by school superintendents for the use of schools. We must educate into life, not away from it. Too much time is given to books and too little to the practical side of our natures. From the age of twelve, half the training should be on a school farm and only half the time in the school rooms. Life in action should be the aim of all our education.

Our young people enter the public school at the age of six. At about fifteen they pass into the high school, and at about twenty into the university, where they remain till they are twenty-four. Then, if they want a professional training, they take four or five years abroad. At thirty they take up the real work of life. They really begin life too late. The business or economic side of life has been wholly neglected. As they naturally become leaders of thought they are poorly equipped for the practical leadership of those whom they greatly influence. Our peculiar system of state education eliminates religious instruction which is after all the basis of moral force.

Education is not simply a business that has to do with the intellectual side of life. To supplement our imperfect methods, the Latter-day Saints have introduced the religion class movement where children after regular school hours may receive instruction in religion and morals. There is a new awakening to the fact that our youth are deficient in spiritual insight. All the God-given attributes of man's life must be cultivated if he is to fulfil the law of his creation.

It is further a fact that our schools are making dangerous inroad into the nervous energy of our young people. Whether nervous energy is lacking in them, or whether the call upon their energy is too great, the fact remains the same. Our educational system grinds all children alike through the same mill, because the system has become a machine that must work at a given speed.

Revelation of God to Joseph Smith.—"That whoso having knowledge, have I not commanded to repent?" (Doc. and Cov. 29:49).

It is devoutly to be wished that some of our educators having knowledge would repent.

"And truth is knowledge of *things as they are*, and as they were, and as they are to come" (Doc. and Cov. 93:24).

The words are put in italics by the writer to accent the value of the knowledge of things. We prattle too much about ideals that have little reality in them. The slogan of our educators is ambition for those intellectual refinements which relate more to the speculative side of life, than to the useful and practical.

"And if a person gains more knowledge and intelligence in this life through his diligence and obedience than another he will have so much the advantage in the world to come" (Doc. and Cov. 130:19).

We believe in the eternal value of things, a knowledge we may take with us to another world, a world in which we shall work, and not sit and fold our hands and sing forever. "Faith without works is dead," so is knowledge.

To the Instructors and Members of the Melchizedek Priesthood Classes:

Salt Lake City, Utah, March 30, 1918.

Dear Brethren:—Having received information that some of the articles appearing in the *Era*, on *Problems of the Age* have provoked unprofitable discussion, and having learned, upon investigation, that the purposes of the articles have not been understood, and by some have been misconstrued, we deem it advisable to offer the following suggestions:

In the first place, it should be distinctly stated that the essays are not intended to convey the doctrines of the Church. They are what the title purports them to be, *viz.*, a presentation of some of the problems confronting the world today. The ideas conveyed regarding the nature of these problems are those of the writer, and are not authoritative, nor the acceptance or study of them in any way binding.

The purpose of having the Priesthood classes read them was to have the members consider the *solution* of these questions as it is found in the revelations of the Lord, as contained in the standard books of the Church.

If there be classes which object to studying the subjects set forth in these lessons, we suggest that instead of the essays the Doctrine and Covenants be made the text book.

The truth to be emphasized is that *obedience to the Gospel with strict*

conformity to the requirements and regulations of the Church of Christ is the solution of the difficulties and problems now vexing the nations. So, in considering these essays, in classes that use them, the problem should be merely stated and the time then occupied in considering its solution in the light of the revealed word. Let no construction or any statement be given in class that will create discord, or in the least degree be antagonistic to the principles of the gospel or to the spirit of patriotism cherished by every true American, and especially by the Latter-day Saints.

Sincerely your brethren,

*The General Committee on Courses of
Study for the Priesthood.*

Rudger Clawson, Chairman.

David A. Smith, Secretary.



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ODESSA, GATEWAY OF VAST RUSSIAN STORES

Great supply of wheat ready for export at Odessa, Russia. This, the greatest of Black Sea ports, has been entered by the Germans. Odessa, long has been known as the "back door of Russia," and it is through this port that the great volume of wheat from Southern Russia finds its way to the world markets. The Teutonic army had little difficulty in making its way through Bessarabia towards Odessa, there being little or no opposition.



Meeting of Cortez and Montezuma

Retreat of the Dismal Night*

By Elizabeth Cannon Porter

Sandoval met Alvarado at the change of the guard and asked him where the Captain Cortez was. "Gone to the roof to consult the stars like the wise men of old," returned Alvarado. "He has exhausted every earthly means to get us out of this hole and now he perforce has turned to heavenly ones."

Alvarado (Tonatiuh, the Sun God, the Mexicans called him on account of his golden hair and beard) was given to much talking.

"Now that you have come to take my place, I'll go and bathe my head." He indicated an ugly slash across the forehead which he had received in the fight on the temple's summit the day before, when he had helped roll Huitzel, the stone image of the Aztec God of War, over the edge, where it plunged to the pavement below. "Have you a wound, too?" he asked the

*This story received first place in the January, 1918, *Era* story contest. The author says: "It is correct historically, and represents much research work, combined with a knowledge gained first-hand in Mexico. The chief authority from which the facts are taken is *The True Story of the Conquest of New Spain*, by Bernal Diaz, himself one of the conquerors under Cortez."—*Editors*.

younger captain, noticing he grasped his sword hilt with a hand swathed in cotton.

"That—only a burn," laughed Sandoval. "The red infidels set fire to the stables and I helped put it out."

The two adventurers presented a queer appearance. Their clothes were ragged and dirty, their armor clumsily pieced together, yet they were bedecked with heavy golden ornaments, spoils torn from the Indians. As he departed, Alvarado hummed a gay Spanish air to hide the gloom in his heart.

In the tower above, Cortez himself looked out over the sleeping city—the Venice of the New World—with its flat-topped houses, its wondrous gardens, and intersecting canals covered with chinampas, fairy-like boats. It was not the beauty of the scene, however, that enthralled the senor. He was wondering how to get out of this Aztec capital that he had been so eager to enter a few months before. The last few hours had wrought vast changes in his fortunes. The day before he had been a ruler of kings. He had governed the vast Indian empire through their Emperor, whom he held prisoner. Now Montezuma had died and he, the Spanish conqueror, was hunted like a jackal by the Indian legions.

Had he not been so full of his own troubles he might have had some compunction for his part in the death of that mild-mannered monarch who had done nothing but good to the Spaniards. Montezuma, strongly superstitious, had believed that Cortez was the "White God" who was to come to rule over his people. The stranger's horses, queer animals, which the Aztecs had never seen before, and the artillery that belched "thunder and lightning," had confirmed them in this belief. The Indians' own fears had made it possible for the several hundred Spaniards to seize the barbarian king in the midst of his hosts. Long they held him prisoner until finally the populace revolted against the iron king and his Spaniard masters. Sorely beset, Cortez had forced the crowning humiliation on Montezuma. He led him out on the parapet to quiet the multitude.

When they beheld the sacred person of their monarch they stilled their battle to listen to his words: "My beloved people, grieve not that I took up my abode with the strangers. Let them go in peace and they will leave the city."

The scene still stood out like a silhouette in Cortez' brain. The emperor, under his royal canopy of green feathers, and the Spanish conqueror's Indian wife, Marina, with the breeze fluttering her white dress, interpreting the words on which their fate hung.

Four nobles stepped forth and approached and one had answered, "We do not believe the lying words of Malinche (Cor-

tez). He has left his departure too late. We are incensed that he has injured you, seized your children and put our nobles in chains. The war must be carried through. We have vowed not to relax until the vile strangers are all dead. We pray to our gods to protect you and forgive us."

Scarcely were the last words spoken when a shower of stones and arrows fell around the defenseless form of the royal personage. Too late the Spanish soldiers interposed their shields. The king fell. They carried the bleeding and senseless form of Montezuma from the battlements. An awed whisper went around that it was Guatemoc, nephew and son-in-law of Montezuma, who had sped the fatal arrow, because he considered that the sovereign stood between the Aztecs and their vengeance.

After he had been stoned by the rabble, Montezuma wanted to die. He tore the bandages from his wounds, and even the sweet flattery of the Spaniards grew distasteful to him. He commended his family to the care of Cortez. How well the haughty Spanish commander fulfilled his trust we shall see later.

At noon the body, as befitted so great a monarch, had been carried in state on a royal bier out to his subjects. When they beheld the corpse of Montezuma, great wailing broke forth. Later in the day the Aztecs renewed their onslaught on the Spanish quarters with augmented fury.

That evening Cortez called his captains together. Frankly he reviewed the situation. The Indians had proclaimed Cuitlahua, brother of Montezuma, king. He had flouted their suit for peace. Guatemoc, the general, had boasted that not a Spaniard would get out of the city alive—that he was willing to sacrifice a thousand warriors for each white man if necessary. Their ammunition was low—their provisions fast dwindling. Now that Montezuma was dead they could hope for no more food. Their water supply had long since been cut off, and they had been forced to dig a well in the courtyard. Every man was wounded. They had slept in their clothes for months. On the other hand, to leave now was to abandon all that they had won with such unearthly toil. The men voted unanimously to go. The hour and the means were left to Cortez. Little wonder that he couldn't sleep.

As he stood upon the roof he espied at the end of the Azotea the fantastic figure of Botello, the astrologer. He knew him by his bald head.

"Ho, Botello," he called. "Do you hear the howls of yonder tigers and lions." (These caged animals were fed on the bodies of the victims sacrificed in the pagan temple). "I fear that they are surer of tomorrow's dinner than we are."

"Holy Mother, preserve us," exclaimed Botello. "I fear that

unless we leave this accursed city within the next twenty-four hours, they will indeed fatten on our bodies, for not a Spaniard will be left to tell the tale."

To cover his own sick fears, Cortez asked quickly: "Can't you read my constellation in the stars, good Botello? What message have they for me?"

"They say, Senor Captain, that you shall be abased, but will later attain great riches and honor. In our departure, many of our company will be lost. I myself will be among the lost." This last prophecy, so important to Botello, was unnoticed by Cortez, who called the Father Olmedo, as if he had suddenly made up his mind. When the friar, in his long, flowing robes, slowly approached, Cortez addressed him:

"Were you engaged in the courtyard?"

"Yes, Captain, we were burying the dead."

"What, are they not all buried yet?" impatiently.

"No—there were many tonight, as several died from their wounds received in the fight on the temple."

"Though you are tired, father, I wish that you would go among the sick and wounded. Find out how many are able to walk. Those that are not, have litters arranged to carry them on. If any be dying, administer the last sacrament to them. Then, father, get to your prayers. Tell Valesquez de Leon to come up to me."

As the young captain of the guard came up, dawn stole over the city. Then suddenly, after the manner of the tropics, it was light. Juan Valesquez de Leon was handsome, of powerful build, much larger than Cortez. He had had charge of Montezuma and had so won that monarch's favor that he had given him his daughter Zaura. She had been promised to the Indian Prince Cacama, but had preferred the Spaniard.

The two adventurers looked out to where the morning sun danced on the waters. Tenochtitlan, ancient Mexican city, was built upon the water. Many of the streets were intersected by canals. Streams ran between many of the houses. Drawbridges were used and most burdens were carried by boat. The city was connected with the mainland by causeways. There were three of these, of which the shortest was the one to Tacuba on the west. At various points the salt waters of the lake flowed between the stone walls of these causeways to permit the passage of boats.

"Montezuma is dead, and if the next few days do not see us well out of this trap, we are lost," mused the elder man.

"My little princess says that the priests are preparing to sacrifice us to their diabolical gods," replied Valesquez de Leon. "She says that as they followed their father's body to the grave, that her sister, Guatemoc's wife, seemed exultant. She says that the bridges are down and that not a white man can get out."

"That's what I wanted to see you about, Leon. Lead an armed troop out on the streets and see if we can get, dry-shod, down to the Tacuba causeway tonight. Take the guns and kill as many of the varlets as you can.

"Yes, Senor." Valesquez saluted, and Cortez went to hunt up the carpenter. When he found him he ordered a portable bridge built of stout timbers, wide enough to span the canals in the causeway. That was the first great mistake of the retreat of the dismal night. There were three canals and only one bridge. Had the astute commander carried a bridge for each canal things might have turned out very differently.

When Cortez went down to breakfast with his Indian wife Marina, he looked so fresh one would not know that he had been up all night. Marina had been sold into slavery by her mother, and like Joseph sold into Egypt, she became an instrument of Providence. When the Spaniards landed at Yucatan a chief gave her, with seventeen other maidens, to the white explorers. Marina spoke the language of the Aztecs and the language of Yucatan. One of the Spaniards spoke Yucatecan. Without her, communication could not have been carried on with the Indians. Moreover, she quickly learned Spanish, as for her it was the language of love. She rode constantly with Cortez. She interpreted the speeches of Indian and Spaniard. Her diplomacy and good sense saved many an awkward situation. She enjoyed her lord's greatest triumphs and cheered his saddest hours. As he was a lone man beset with many dangers, her heart sided with her lover against her own people.

Now she received his intimation to depart that night in silence. "You will be carried in a white palanquin, Donna Mia, by our most trusted Tlascalan Indians. I, myself, will look after that division. Pray the Virgin that we may reach the land. Now, I must go to look after the transportation of our prisoners."

In a dark room, whose only light came from a high aperture, were half a dozen kings and princes. They were all manacled to the same long chain. It clanked ominously when any of them moved. Ill-kempt and partly naked, they looked anything but royal now—all except Cacama, at the end of the chain. Hook-nosed and slim, with muscles of woven steel, he still retained his haughty bearing, though the iron had eaten into his soul. Cacama was king of Tezcoco, the second city of the valley, nephew of Montezuma, he was betrothed to the latter's daughter Zaura. He was one of the heirs to the Aztec throne. But Zaura had loved the Spaniard at first sight, so he felt that the strangers had robbed him twice—of love and country.

When Cacama had heard of Zaura's marriage to Valesquez de Leon, he organized a revolt. Montezuma, however, sent his envoys to seize Cacama in his own palace, and bring him to the Spaniards. Gradually they had got possession of the other nobles of note; all except Guotenoc. He had distrusted the strangers from the first, when Montezuma, his wife's father, was seized. He had retired to a distant province where he defied the Spaniards. He had come on now with his cohorts to harass their departure.

Cortez ordered the long chain broken and the prisoners separated for the journey. He had reason to believe that their subjects might try to rescue them, so he ordered them chained to the artillery. Montezuma's son, Io, a tall youth, was also chained securely to a cannon, as Cortez now deemed him his most valuable hostage—one for whom the Mexicans might be willing to make concessions. As the commander left the room Cacama spit after him.

Towards evening, Cortez called his soldiers together and opened the treasure vault in the middle of the palace. The men's eyes bulged and their mouths fell open as they beheld the great pile of gold ingots piled in the center of the room. Most of them had never dreamed of, much less seen, such vast treasure. When the Spaniards first took up their residence in the palace, which had belonged to Axa, Montezuma's father, they had found a door which had been walled up by stone masons. On opening it, they found themselves in a vast treasure house. There were golden suns and moons and calendars, fantastic birds and fishes, clumsy chains and ornaments, besides jewels and much silver. Later Montezuma, with princely generosity, had given all this to his guests. The Spaniards had melted most of it down into solid gold bars, for easier handling.

Cortez called his secretaries out. "First I want you to select the fifth, belonging to the crown—King Charles V of Spain. For its transportation I have provided eight horses and eight friendly Indians."

After these men had weighed out the royal fifth, Cortez addressed the soldiers: "Now, let each man step forward and select what he wants. Only remember we have a bad trip ahead of us tonight, and he travels farthest who travels lightest."

Ignoring this last advice, the men started forward eagerly and loaded themselves down. They slung the bars across their shoulders, tied them in pouches around their hips. Alas, their greed dragged many of the men to their death in the mire that night.

Valesquez de Leon returned with his troop bleeding and torn, to say that they had filled up the holes in the road in the

city down to the Tacuba causeway. Beyond that were three yawning chasms. The infuriated inhabitants had sent showers of arrows after them and rolled stones from the roofs upon their heads.

To blind the Indians to his immediate departure, Cortez had sent that afternoon asking for an eight-days' truce. Their only reply was a fresh onslaught of renewed fury. The fact that the Indians did not fight at night caused the Spaniards to select the darkness for their departure.

The night came on, threatening and dark. It is said that Napóleon lost the battle of Waterloo because it rained, and he couldn't bring up his cannon. So this night a fine, drizzling rain set in and spelled disaster to the Spaniards. The order to march had been arranged with care. First went the infantry, under the command of young Sandoval, of whom Cortez said, "He is fit to command great armies." With the van went one hundred and fifty Spaniards and four hundred Tlascalan Indians, carrying the bridge. Then came the pack horses with their gold. In the middle, which was the weakest part of the line, was the artillery, the prisoners and the baggage. This latter consisted of food, valuables, powder, documents, bales of cotton cloth, skins and clothes made out of feathers. There were also three women borne on litters—Donna Marina with draperies of white, Donna Louisa, a Tlascalan princess belonging to Alvarado. Her brothers marched by her black canopy to insure her safety. The third palanquin was of royal green to show that one of the Montezuma's blood rested therein. Zuara's olive, oval face peered out from between the curtains to look for her cavalier. De Leon presently rode up to reassure her. She could not repress a little shiver, for she was leaving her people and riding off alone with her lover into the storm, to what a far country neither of them knew. Leon, with Alvarado, had charge of the rear guard. This in the events of the night proved itself to be the place of greatest peril. Brandaminte, the sorrel mare of Alvarado, shied and fretted as if she, too, had a presentiment of evil.

Cortez, on his white charger, had ridden to the rear to see that no one was left behind when Magia, the gunner, plucked his sleeve. "St. Iago, protect us this night," he exclaimed, "you cannot depend on the guns. The wind blows out our fuses. Even if it did not, the damp powder would not light."

Cortez, with strange misgiving in his heart, turned to Olmeda, the priest.

"Get thee to thy prayers, father, for it is all that can save us this night."

The long cavalcade curved down through the deserted streets. It seemed that the city slept.

"Things seem quiet tonight," ventured Leon.

"Too quiet," muttered Alvarado in his beard. Just then sounded the shrill note of a conch shell. An old woman that kept a stall down near the lake had given the alarm. Soon it was answered by a sound that sent a chill to every Spanish heart, the beat of the drum of serpents' skins, upon the temple. It was beaten only when the pagans offered human sacrifice to Huitzel. Warriors poured into the streets; they appeared on the housetops and hurled stones and javelins down upon the Europeans. The rear guard received the brunt of the fighting.

In the meantime the van was out on the causeway. Around them the lake was covered with canoes bristling with armed warriors. The soldiers had reached the first gap. The cry went back for the bridge.

"Ho, Martin Lopez, bring up the bridge."

The bridge was brought and laid across the chasm. The infantry passed over it safely, also the gold-laden horses. The cannons were hard to pull across, and the baggage horses floundered under their burdens. In the meantime the Indians climbed the embankments like howling dervishes, and engaged in hand-to-hand conflicts with the white men. Had they not tried to carry off their victims alive for sacrifice, not a Spaniard would have escaped. The rear guard, beset from the land, was streaming with blood. They had left many of their dead in the streets. Finally they, too, had crossed, and those at the front of the column were clamboring for the bridge at the next chasm. The men went back to get it. The horses plunged madly. Those in the rear were pushing forward. Still the bridge did not come. Cortez galloped back and found the carpenter in tears, most of his brave Tlascalans dead at the bridge.

"Senor," he looked up with wild eyes, "we cannot move the bridge. The artillery has wedged it so tightly into the rocks that I could not move it if I had a thousand men."

Cortez satisfied himself that the man spoke the truth, then he curtly told him to go on and save himself. The word went like wildfire along the line. Then a great wail arose:

"The bridge cannot be raised."

"We are lost."

Pandemonium broke loose. The men threw away their guns and fought with battle-ax and sword. The Indians prodded with their long spears for weak spots in Spanish armor. The blows were all the more terrible for being struck in the dark. Occasionally a flash of lightning or the flare of an Indian torch lighted up a scene of indescribable horror. The struggling mass pushed the foremost into the chasm. Horses floundered in the water, and some of them climbed up on the other side. The footmen fared worse, as they were knocked down by others



RETREAT OF THE DISMAL NIGHT

Painting by G. M. Ottinger.

falling on top of them. Some might have combated the salt waters of the lake had they not been so weighted down with gold. The fair, slim limbs of Montezuma's son lay in the ooze crushed under a cannon. Montezuma had squandered an empire on his unwelcome guests. It was thus they repaid the debt. Men, horses, baggage, guns, crossbows, gold, lunged into the gap, a writhing, horrible mass. When it was full, those remaining passed over. Terrible as was the fate of those who perished there, it was better than that of those who were pulled up into the canoes and dragged off to be offered as human sacrifices to the dread god of war.

Most of the rear guard were dead, so sorely were they beset by the Indians. Valesquez de Leon had dismounted and walked by his black charger's head, straining his eyes for a glimpse of the green palanquin. Yet he dreaded to find what he looked for. He had gone some distance when a great fear smote him that he might have passed it, for he was looking for what he sought on the ground. Suddenly he caught a glimpse of some splintered bamboo, the flutter of a green curtain. He dropped upon his knees and clawed at the debris like a madman. He found the slim form, still warm. Gathering her up in his arms he felt something wet. His hand was wet with blood—Zaura's blood. Leon threw back his vizor and kissed the lily-like face for the last time. Strong men are weakest through their passions. His lotus flower, his little girl, was dead—trampled under foot of Spanish horses. He was oblivious of the murderous scene around him.

A wild looking Indian, carrying a flaming torch in one hand, Christian battle-ax in the other, came down the causeway. He, too, seemed to be looking for someone. He caught sight of the black-bearded Spaniard with Montezuma's daughter clasped in his arms. The savage's eyes blazed. He cleaved the skull of Valesquez de Leon with his battle ax. The man was Cacama. With that one blow he paid the debt of lost love—a lost kingdom. Alvarado, riding up on his sorrel mare Brandamante, saw the deed, and struck the Indian with his spear. Cacama fell to his knees, but wound his arms around the front foot of the horse. Brandamante reared, and horse and Indian rolled over into the lake. Alvarado leaped from the saddle just in time. Only seven of the rear guard remained, and they were fast falling. Ahead of the dismounted cavalier was the last yawning chasm. Planting his long spear, with the strength born of desperation, he leaped the gap—a feat beyond human capability.

On the other side he met Cortez. The captain had reached the mainland in safety, but three times had he been back to help the column. Now he had come in search of the rear guard.

"They are all dead. I am all that remains of it, Senor," answered Alvarado, ruefully. "Let us go on."

In the gray dawn, under a dripping cypress tree in Tacuba, Cortez sat and wept. Little wonder that he shed tears, for the dismal night had cost him two-thirds of his men, most of his treasure, and the great city he had won—now swarming with hostile Indians. The survivors, as they straggled up, were a sorry-looking crew, bedraggled and wounded. Not one gun or piece of artillery had been saved. It all lay back in the mud.

An officer whom Cortez had sent after information came up and reported,

"The Donna Marina is all right. The Tlascalan Indians brought her in among the first."

"It is well," said Cortez. "Had she died, another would have perished with her." It was the first good news of that memorable day. Filled with fresh courage, Cortez arose and stretched his arms. He shook his fist.

"I will come back and pull your city down around your ears. He later made good his threat. In the meantime, he had left a powerful ally back in Tenochtitlan—the much-dreaded smallpox.

That day began a new era—a new race. In the Spanish camp the first real Mexican was born. Don Martin, son of Cortez, the Spaniard, and Marina, the Indian woman.

A Prayer

O God, eternal Father, in the name of Christ thy Son,
In heartfelt, prayerful pleading unto thee now I come.
The fiery darts of evil, bid them forever cease,
And haste the dawn of victory that bringeth earth sweet peace.
Bind thou the prince of darkness, that he no more may reign,
In such fierce flood of terror, gloom, misery and pain.
Let thy Holy Spirit's power touch the heart of every one,
To bring him to repentance and salvation through thy Son.
Bless those who have positions of great responsibility,
In the terror-stricken nations, and turn their hearts to thee.
Hear thou our heartfelt pleadings, bless thou our sons, we pray,
Extend thine arm of mercy to lead them in the narrow way.
O keep their souls from evil, from Satan's bondage free;
Grant freedom's power o'er all the earth may gain full victory.

Annie G. Lauritzen.

Short Creek, Arizona.



The White Pelican

Outlines for Scout Workers

By Rubetta Moorehead and D. W. Parratt, B. S.

XXIV—The White Pelican

1. Name the two American pelicans. Distinguish them from each other. Which is ours?
2. Give a description of ours, telling of its size, color, bill, feet and pouch.
3. Where in our state is it commonly found? Where is Pelican Point? Why so called?
4. Upon what does the pelican subsist? How is it adapted to procuring its food?
5. Describe the flight.
6. Contrast the male and female birds during mating season. Why these differences?
7. Where and of what is the nest made?
8. Tell of size, color, texture, and number of eggs.
9. How are the young fed?
10. In what way does our state protect the pelican?

Handy Material

"I am like a pelican of the wilderness: I am like an owl of the desert. I watch, and am as a sparrow alone upon the house-top."—Psalms 102:6, 7.

Both brown and white pelicans live in America. The brown is found principally in Florida, along the Gulf States, and in

southern California. The other ranges quite generally, but irregularly, throughout most of North America, but its favorite haunts are in western and southern United States. During the summer months he is found in great numbers on Hat Island, in Great Salt Lake. This island has long served as a breeding and nesting ground for the pelicans while the rivers emptying into the lake, together with Utah Lake, have furnished desirable feeding quarters for them. Pelican Point, on Utah Lake, gets its name from the fact that so many pelicans habitually frequent the place in quest of food.

Both of the American pelicans carry names indicative of their color. Ours is white all over with the exception of a few black feathers in their wings. A tuft or crest of yellowish-white feathers adorns the pelican's small head, and a few of the same tint are found on his breast.

During most of the year the male has almost no markings to distinguish him from the female. However, while the mating season is on, his bill, feet, and tail feathers assume a rosy hue, and a peculiar comb or crest appears on the upper part of his great, clumsy bill. These markings, of course, are the proud male's "beauty spots" used to win the attentions of coveted females.

The pelican's bill, some three times longer than his head, is usually a deep yellow color, and is very wide and strong. On its under side is a curious, naked, yellow sac called a pouch. It is very elastic and serves well as a scoop for catching fish.

His legs are, except during mating season, a striking yellow. They are heavy, short and stout, and are set rather far apart and in consequence give the bird a clumsy, awkward walk. When expanded, the wings measure ten or even twelve feet from tip to tip. With these he flies easily, firmly, and for great distances. As a rule pelicans travel in single file fashion, and at times, especially when making long journeys, fly very high. Their northward migration usually occurs in middle spring. The pelicans coming to Hat Island ordinarily reach our valley in April.

Their nests are very crude, being merely sticks and stones pushed up into a mound. There are usually two dull white, rugged shelled eggs of about the size of those of a goose, but sometimes three are found in one nest.

In our lake rookery, the female pelican is obliged to be exceedingly careful to never leave the nest unless her mate is in readiness to immediately take her place. This is necessary on account of the presence of so many gulls keenly watching their opportunity to pounce upon and greedily devour the unprotected eggs.

When the baby pelicans are first hatched they are pink skinned and entirely naked. Later they become covered with a coat of down which, when dirty, looks much like short wool. During the first three weeks, they are unable to stand, and from then on for a number of weeks stumble along as if "drunken with wine," or severely afflicted with paralysis. They associate in flocks of considerable numbers and when molested crowd together much like frightened sheep.

Statements made concerning the feeding of the young on Hat Island are usually erroneous. The old birds fly away to Utah Lake or to the rivers in the vicinity of Great Salt Lake for food. They leave early in the morning, sometimes while it is yet dark, for their long journeys, and as a rule return about noon or else toward evening. They feed principally upon useless fish, and the larvae of dragon flies and mosquitoes. With filled crops they fly "back home," circle about until directly above their own nest, and then alight to be met by their hungry, greedy children. The young bird puts his head down into the parent's gullet and devours the regurgitated food. Sometimes he keeps his head there almost five minutes and emerges literally blue in the face. When the parent bird thinks the young one has had a sufficient quantity of food, she struggles and shakes him off. The old bird does not eject the food upon the ground as is stated by many writers. Pelicans' bills are made for scooping and not for picking up objects, so the young would be unable to eat ejected food. While the head of the young bird is down his mother's gullet feeding, he makes a sound like a sucking pig. The old pelicans make no sounds at all. The young ones are fed by the parent birds from seventy-five to ninety days, before they are able to fly away to procure their own food.

Conflicting ideas regarding the usefulness of our pelicans are advanced by local bird students. Some claim he renders valuable service in keeping down the number of undesirable fish in lakes and streams, and also in carrying food to the rookeries for the gulls. Others hold he is harmful because of destroying too many fish. These place but little import to the pelican as a "beast of burden" for gulls, and even scoff the notion as wholly a product of the imagination. If bird men thus disagree regarding the beneficial habits of the pelican, it is not at all surprising that law makers should frame the "compromise measure" in his behalf. Such a measure is found in Section 24 of our Fish and Game Law, which reads as follows:

"It shall be unlawful for any person to kill, take, ensnare, net, trap or shoot at, any swan, mourning dove, *pelican*, gull, owl, lark, whippoorwill, hawk, blackbird, thrush, snowbird, swallow, robin, shorebird, or other insectivorous or omnivorous (seed eating) bird in this state, or destroy any

egg or nest of the above mentioned birds. This section shall not be construed to protect the English sparrow, blue heron, squack, magpie, blue copper hawk or ratted hawk. Provided, that *pelicans* or hood mergansers may be killed by the permission of the state commissioner. Any person violating any of the provisions of this section shall be guilty of a misdemeanor.



Nature's Peace

(Selected)

I read each misty mountain sign,
I know the voice of wave and pine,
And I am yours, and ye are mine.

Life's burdens fall, its discords cease,
I lapse into the glad release
Of Nature's own exceeding peace.

—Whittier.



Coquette

A Tale of the Haunted Mesa

By Alfred Lambourne

I

Coquette was demure as a saint. While she read in the pages of some prohibited romance—her heavy lids hiding her golden eyes, like those of the daughter of Herodias—one would have thought that she was reading the psalter or the book of prayer. What ingenious tones were in her voice, what trustful simplicity when she spoke with the rising inflection. Surely the unsophisticated young keeper of the "Park" would be helpless against such charms. He would take the greatest of pleasure in the instruction of such questioning innocence. Why, he became unconsciously eloquent as in his simple words he told the wonders of that haunted land. And Coquette, how deeply interested was she in the legends and remains of those vanished tribes! But, then, Coquette was an actress and could play a part. Perhaps she did as well, too, in her act, when off as upon the theatre stage. And a summer vacation should not be wasted. Wherever there are men, are there not conquests to make?

A slight happening—all tragedies begin in what appears to be a slight happening—caused the party of holiday seekers, of

which Coquette was one, to pause in the Mesa Land. The slight happening was a broken coach wheel, and a consequent waiting at the keeper's lodge. There the keeper had lost heart and head in the presence of the young actress, and there had begun the game of love.

And why should not Coquette wish to see that theatre on the Mesa top? The theatre of a primal race, a theatre where once the living, now dead for unfathomed time, were amused in the passing hour. Perhaps for the time being, the actress was sincere.

It was a most singular "Park," the one over which the young keeper had been given charge. No leafy vistas, no open glades, no tree-shaded avenues were there. There were no streams, no lakes, no restful hues of luxuriance, only the deserts of fervid color, scorched into harmonies by a cloudless sun. There were the drifted sand, the glacial silt, and slopes of crumbling stone. And high above these the cliff fronts, the almost inaccessible table land, the mesa, an island of rock in the sky. And there was that theatre of Neolithic time, of the Stone Age. The natural strata, broken into semi-circles, had formed the theatre seats, and before them was the stage of stone. And the seats upon those circles were worn smooth by those who had once sat upon them and looked upon the ancient players. The ruined theatre at Italia, near Seville, in Spain; that one at Petraea, the Edom of the Scriptures, were yet unbuilt, if the supposition of many archæologists be true, when the theatre upon the mesa top was a desolation even as it is today. And Coquette had read of the Greek and Roman theatres where the actors had deported themselves beneath the open sky. And she had heard of the theatre of Corinth, at Electra and at Tamora. And these had tempted the modern actor to speak where immortal ones had been. Then why should she not act in this strange theatre on the mesa top? Those theatres of the old world had put to shame, with their wonders of art, this primitive place of amusement beneath the new world sky. But how recent were even those theatres compared with this one, half fashioned by nature when the world was young, and completed to their purpose by a people whose very traditions are lost—a theatre of primitive man!

Did an unseen audience look on? Did those one-time living inhabitants of the mesa gather again in their ancient theatre? Did they watch the acting of the fair Coquette, and listen to words in an unknown tongue? It would have been a most singular sight for one to have looked upon, could they have seen those ancient players and their play, whatever it might have been, and the audience who looked upon them. But after all the ages have passed, it was scarcely a less strange sight to see the

pampered Coquette, a favorite of the footlights, she upon whom had looked the audiences in the theatres of a hundred cities, and her audience of one, for Coquette played for the living—for the keeper alone.

II

Was it two singular a thought? The modern actress upon that ancient stage, and mayhap the eyes of the dead looking in pleasure or anger upon her? In the east and west hung moon and sun. Upon the wild mesa, the high theatre was lit with changeful lights. A disc of ruddy gold was the moon on a sky of beryl green, and beneath the sun the mountains on the desert horizon glowed in wondrous crimson. And between the changing lights, Coquette went through her part.

Amusement for Coquette; disaster for the keeper.

Who, then, could blame the poor, young, enamored keeper if he played the fool? He was lost in the romance of love. To his heart's fulness his tongue gave utterance. Who could have left his passion unspoken beneath that flood of summer moonlight? How short had been the week, and yet how long! It seemed to the keeper that he had never lived until then. What indeed had been his life before he met Coquette? Every emotion seemed new in the heart of a man who was so suddenly and so deeply in love. The very past seemed to live, those vanished lovers of the mesa, they seemed to reach and clasp his hand across the centuries.

And, then, what provocations to fall in love! The heart of the keeper must have been as impervious to the greatest passion as those blocks of stone, if he could have escaped the attractions of one so beautiful and so skilled. How quickened his pulse when his hand touched hers at some difficult turn of the trail! How quickened his heart-throbs when those eyes of gold looked for a moment so straight into his own, and how his heart throbbed again when his admiration was too openly expressed, those same eyes looked so demurely upon the ground. And there were places upon the trail, broken in the course of years, when it became necessary to direct the placing of the little booted foot. Half a dozen times he had come nearly unto speaking his love and as many times his courage failed. But at length there came the fated moment.

How many lovers must have spoken their vows at the head of that ancient trail. Up and down that steep passed the dusky, the black-haired girls of the mesa, the water-jars upon their heads, and there must have passed up and down the young warriors and huntsmen of those early days, exulting in their prowess

of warfare, or with the desert game which they had secured in the hunt below. And there were lovers in those days and actresses, too, or why that theatre on the mesa top? And they must have met, the lovers of the long ago, at the head of that trail, and there might have spoken their vows. Perhaps on that very spot, the thousands had talked of their loves, and it might well have been beneath such a golden moon as that. And among the far-away people were there not the true and the false, the sincere and the slight? The little tragedy of the keeper and his love was as old as the race. Many, indeed, must have been the answers that were once given to those lovers who were now no more. But was there one that was more cruel than the laughing one of Coquette?

Disillusioned! This girl who was so beautiful and talented was without a heart; this actress who could be so emotional and appeal, as it were, to the very soul, was a cheat. She who had been at such pains to enslave the lover, how lightly she could brush his pleading away. He had misunderstood, but he must not be absurd. What an attentive and splendid "guide" he had been, but he must not undo that pleasure he had given. Really—with that enslaving, or heart-breaking laugh, as the case might be, to be so foolish deserved a scolding, and yet—there was her hand, should they not part as friends?

And so to the lodge. In the soul of the keeper was blank despair, and in his heart a sullen rage. What a mockery was the summer night. And yet, as they descended the winding trail, the moon rising toward the zenith, became white and cold, the glamor was no longer over the mesa, and it looked old with desolation and death.

And so the week at the mesa was ended. A slight mishap, the breaking of the wheel of a coach, and a life was undone. And yet the friends of the young keeper wondered why he should have committed so rash an act. They could find no cause for the deed. And not one would have thought of love. And Coquette? She never learned of what happened in the keeper's lodge. With those eyes of gold, like those of the daughter of Herodias, she would scarcely have cared to look on that sight. Yet he had died; his lips were sealed beyond all speech, and his ears were deaf to all sounds, even to the merry laugh of Coquette, who was far away.



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Douglas Fairbanks, Mary Pickford, and Charlie Chaplin, the three most famous screen stars, were instrumental in obtaining many subscriptions for the second and third Liberty Bonds. They toured the greater part of the United States in a whirlwind campaign, and succeeded in obtaining great results. Each of them was assigned a territory to cover, though Fairbanks was the only one to go on a tour in the second Liberty Loan. They passed through Salt Lake City for the East, on their tour for the third loan, April 2. Fairbanks had many new stunts up his sleeve to use for Uncle Sam. The picture shows just one of the stunts which Fairbanks contributed to a Red Cross benefit in the Grand Canyon of Arizona. He gave the gap between the cliffs a glance, gauged the distance, then ran and jumped and flew across. This sounds easy, but there are few who have faith enough in themselves to imitate mountain goats on the cliffs overhanging the Grand Canyon. It's all the same to Douglas, however, because, aside from his own agility as a jumper, the movies help him, and are capable of assisting him to perform almost any stunt he desires.

Eternal Progression

By James E. Talmage of the Council of the Twelve

I—Infinite Possibilities of Man's Estate

We have seen that the spirit of man is in the image of God, whose child it is, and that every human body conforms, in the measure determined by its perfection or physical defects, to the spirit that tenants it. Furthermore, we know that the spirit existed in the antemortal state, that after death it lives as a disembodied individual, and that later it shall be reunited with the body of flesh and bones in an everlasting union, through the resurrection inaugurated by our Lord Jesus Christ.

If man be the spirit offspring of God, and if the possibilities of individual progression be endless, to both of which sublime truths the Scriptures bear definite testimony, then we have to admit that man may eventually attain to Divine estate. However far away it be in the eternities future, what eons may elapse before any one now mortal may reach the sanctity and glory of godhood, man nevertheless has inherited from his Divine Father the possibilities of such attainment—even as the crawling caterpillar or the corpse-like chrysalis holds the latent possibility, nay, barring destruction, the certainty, indeed, of the winged imago in all the glory of maturity.

Progression in mortality, that is true progression, advancement of the soul in developing the attributes of godliness, achievement in righteousness that shall endure beyond death and resurrection, is conditioned upon compliance with spiritual law, just as bodily health is dependent upon the observance of what we call natural law. Between the two there may be difference of degree, but not essentially of kind. Physical exercise is indispensable to the development of body, and quite as certainly is spiritual activity requisite to the healthful and normal development of the soul.

Through valiant service, by unreserved obedience to the requirements embodied in the Gospel of Jesus Christ, never-ending advancement is made possible to man. Thus, within the soul are the potentialities of godhood. Such high attainment is specifically the *exaltation of the soul* as distinguished from *salvation*. Not all who are saved in the hereafter shall be exalted. One may refrain in large measure from committing particular sins or sin in general, and so gain title to a degree of salvation far above the lot of the gross offender, nevertheless

his goodness may be merely passive and thus distinctly apart from the active, aggressive, positive godliness of him who is valiant in righteous service.

The incident of the rich young Jew who came in quest of instruction as to his duty is in point. (See Matt. 19:16-26). "Good Master," said he, "*what good thing shall I do that I may have eternal life?*" The Lord answered "*If thou wilt enter into life, keep the commandments*", and in response to further inquiry cited the standard requirements of the Mosaic Law. In simplicity, and seemingly devoid of all sense of self-righteousness, the young man rejoined: "*All these things have I kept from my youth up: what lack I yet?*" Then Jesus replied "*If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me.*" The young ruler, for as such he is designated, yearned to know what he should do beyond ordinary observance of "Thou shalt" and "Thou shalt not" of the decalog. He went away sorrowful in contemplation of the sacrifice required of him for the attainment of perfection. Love of worldly things was this man's besetting ailment. The Great Physician diagnosed his case and prescribed a suitable remedy.

Through the latter-day prophet, Joseph Smith, the Lord has specified the conditions of exaltation in the eternal worlds, by describing those who thus attain:

"They are they who received the testimony of Jesus, and believed on His name and were baptized after the manner of His burial, being buried in the water in His name, and this according to the commandment which He has given. That by keeping the commandments they might be washed and cleansed from all their sins, and receive the Holy Spirit by the laying on of the hands of him who is ordained and sealed unto this power. * * * * They are they who are Priests and Kings, who have received of His fulness, and of His glory, and are Priests of the Most High, after the order of Melchizedek, which was after the order of Enoch, which was after the order of the Only Begotten Son. Wherefore, as it is written, they are Gods, even the sons of God." (Doctrine & Covenants 76:51-58).

And further, of the supremely blessed we read:

"Then shall they be Gods, because they have no end; therefore shall they be from everlasting to everlasting, because they continue; then shall they be above all, because all things are subject unto them. Then shall they be Gods, because they have all power, and the angels are subject unto them. Verily, verily I say unto you, except ye abide my law, ye cannot attain to this glory." (132:20, 21).

But all shall be subject to the Eternal Father and His Son Jesus Christ, as thus attested:

"Wherefore all things are theirs, whether life or death, or things present, or things to come, all are theirs and they are Christ's and Christ is God's." (76:59).

II—Deity as Exalted Humanity

We read of our Lord's presence at a winter festival in Jerusalem, the Feast of Dedication. As He stood in Solomon's Porch He was assailed with questions from some of the more prominent Jews; and His answers so stirred their priestly wrath that they essayed to stone Him to death. (Read John 10:22-42). The chief cause of their anger lay in Christ's affirmation of His actual relationship to the Father as the veritable Son of God. To the assault of the infuriated and sin-blinded Jews Jesus responded with these words: "*Many good works have I showed you from my Father; for which of those works do ye stone me?*" And the answering howl of the mob was: "*For a good work we stone thee not; but for blasphemy; and because that thou, being a man, makest thyself God.*"

Blasphemy was the blackest crime in the Mosaic category; and the prescribed penalty was death by stoning. The essence of this capital offense lay in falsely claiming for one's self or attributing to man the authority belonging to God, or in ascribing to Deity unworthy attributes. Jesus had proclaimed to the angry Jews His inherent power to grant eternal life unto all who would believe on Him and do the things He taught. Hence the frightful charge of blasphemy hurled at the Son of God, who spake only as the Father gave commandment.

Our Lord reminded them that even human judges of their own, being empowered by Divine authority and therefore acting in the administration of justice as representatives of Deity, were called gods (see Psalm 82:1, 6); and then, with sublime pertinence asked: *Say ye of him, whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of God?*"

The actuality of the relationship between Jesus the Son and God the Father as set forth in the Scriptures cited is in accord with Scripture in its entirety; and that humankind are veritably children of that same Father, Jesus Christ being the Firstborn of the spirits, and therefore our Elder Brother, is attested by the same high and unquestionable authority.

The Jews denied and blasphemously decried the Godship of Christ, because He was to them a man, the reputed son of a carpenter, and His mother, brothers and sisters were known to them as familiar townfolk. Christ emphatically affirmed that He was following His Father's footsteps, as witness His words on another occasion, when the Jews tried to kill Him because He had said "*that God was his Father, making himself equal with God.*" Then answered Jesus and said unto them, *Verily, verily, I say unto you, The Son can do nothing for himself, but*

what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise." (Read John 5:17-23). In the verse following, Jesus declared that unto Him the Father showed all things that He, the Father, did. In connection with the same occurrence He declared "*My Father worketh hitherto, and I work.*"

It is plain that Jesus Christ recognized the literal relationship of Sonship which He bore to the Father; and moreover, that He was pursuing a course leading to His own exaltation, a state then future, which course was essentially that which His Father had trodden aforetime. To the Father's supremacy He repeatedly testified, and expressly stated "*My Father is greater than I.*" (John 14:28).

Jesus Christ lived and died a mortal Being, though distinguished in certain essential attributes from all other mortals because of His status as the Only Begotten of God His Father in the flesh. Yet Jesus Christ has attained the supreme exaltation of Godship, and has won His place at the right hand of the Eternal Father. Ponder the significance of His words: "*For as the Father hath life in himself; so hath he given to the Son to have life in himself.*" (John 5:26). The teachings of the Church of Jesus Christ of Latter-day Saints on this affirmation by the Lord Jesus were set forth by Joseph Smith the prophet in this wise:

"As the Father hath power in Himself, so hath the Son power in Himself, to lay down His life and take it again, so He has a body of His own. The Son doeth what He hath seen the Father do: then the Father hath some day laid down His life and taken it again; so He has a body of His own."

And further: "God Himself was once as we are now, and is an exalted Man, and sits enthroned in yonder heavens. That is the great secret. If the veil was rent today, and the Great God who holds this world in its orbit, and who upholds all worlds and all things by His power, was to make Himself visible—I say, if you were to see Him today, you would see Him like a man in form—like yourselves in all the person, image, and very form as a man; for Adam was created in the very fashion, image, and likeness of God, and received instruction from, and walked, talked and conversed with Him, as one man talks and communes with another."

We read further: "The Father has a body-of flesh and bones as tangible as man's; the Son also." (Doctrine & Covenants 130:22).

Our belief as to the relationship of humanity to Deity is thus expressed:

"As man is, God once was;
As God is, man may be."

Elder Richard R. Lyman

To fill the vacancy, caused by the death of the late Elder Hyrum M. Smith, in the Council of Twelve Apostles, Elder Richard R. Lyman was chosen and unanimously sustained as a member of that quorum. His name was presented to the great congregation of Latter-day Saints on Saturday morning, April 6, 1918, and he was ordained to that high office and calling by President Joseph F. Smith, on Sunday, April 7, 1918. He is the son of the late President Francis M. Lyman and Clara Callister. On Sept. 9, 1896, he was married to Amy Brown, daughter of John Brown, the well-known Utah pioneer. They have two children.

Elder Lyman removed with his parents from Fillmore to Tooele, Utah, in 1878, in which place he attended the common schools and later was educated in the Brigham Young College and the Brigham Young University, graduating from both institutions. In 1891 he entered the University of Michigan, at Ann Arbor, from which he graduated, June 27, in the class of 1895, with a degree of B. S. C. E. During his sophomore and senior years he was president of his classes. Returning to Utah, he taught in the Brigham Young University, at Provo, for one year. In the fall of 1906, he was made Professor of Civil Engineering at the University of Utah, which position he still holds. Prior to his appointment to the University of Utah, Dr. Lyman did three years post graduate work at the University of Chicago, and Cornell University. In the latter institution he had conferred upon him unusual honors. At Cornell, he had the scholarship and the fellowship in the College of Civil Engineering. He was also elected by the faculty to membership in the Society of the Sigma XI, an honorary scientific fraternity. On June 18, 1903, he graduated with the degree of Master of Civil Engineering, and on June 22, 1905, with a degree of Doctor of Philosophy. Aside from his services as professor of Civil Engineering, Dr. Lyman has done considerable scientific work, having prepared a bulletin on "Earth Road Construction and Maintenance," which has been used as a guide by many of the road commissioners throughout the intermountain West. His bulletin on the "Measurement of Flowing Streams," and his scientific paper, "Flow of Water Over Weirs, with New Formulas and Diagrams," for which latter he was awarded the James J. Croes gold medal by the American Society of Civil Engineers,



ELDER RICHARD R. LYMAN

Born Fillmore, Utah, November 23, 1870; Ordained an Apostle of the Church
of Jesus Christ of Latter-day Saints, April 7, 1918

in May, 1916, one of the strongest and best known scientific societies in the world, are in great demand throughout the West by people who are measuring and distributing water. He has been largely instrumental in inducing officials and others in many of the towns and smaller cities of Utah to provide pure water, by the construction of water work systems, a work of inestimable value to the health of the communities. Dr. Lyman served as a member and vice chairman of the Utah State Road Commission for nine years, during which time nearly all of the important road work done by the state has been accomplished. He served in this capacity from the organization of the State Road Commission until May 1, 1917.

In Church matters he has been actively interested, particularly among the young people. In the Utah stake Mutual Improvement Associations, before the division of the Utah county into stakes, he served as counselor to Bryant S. Hinckley. Later, 'or four years, he was superintendent of the Young Men's Mutual Improvement Associations of the old Salt Lake stake when it covered the whole of Salt Lake county. He resigned from this position in May, 1902, when he left for the East to do post-graduate work. During recent years, Dr. Lyman has been especially interested in the work of the Parents' Classes of the Sunday School, having acted as supervisor of this work in the Ensign stake.

His selection as one of the Twelve will add both spiritual and intellectual strength to that important body of leaders in the Church, for he is a man of a strong spiritual nature which, reinforced by his splendid educational abilities, and his power as a teacher, will be felt for great good among the people in his new position. He is a man of unimpeachable integrity, a strict observer of the Word of Wisdom, a clear thinker, a teacher and a man of affairs of decided power and ability.

David Moosman, writing to a friend in Salt Lake City, from "Somewhere in France," says: "There are over two hundred Latter-day Saint boys in this regiment." He belongs to Battery F, 148th F. A., American Expeditionary Forces; his letter is dated February 16, 1918. He says further: "For three weeks we have been holding meetings which have been very well attended. My impression is that the boys are ever striving to live their religion. It is very interesting. Many associates and strangers which we meet, and who are not accustomed to our ways of living and conduct, have become very much interested in us and in our faith and philosophy. The soldiers here are more or less in want for literature or reading. Back numbers of the *Era* are often read by our soldier associates. With our hearts in the work, our faith in the cause of liberty and righteousness, and our prayers with our friends and loved ones at home, we battle on bound for victory."

I Do Not Ask

I do not ask for stores of wealth
That my incessant toils may cease;
I rather crave the charms of health
And humble joys of love and peace.

I do not ask that grief and pain
Should veil their secrets from my mind;
I long to share the loss and gain
That bind me to my human kind.

I do not ask that wreaths of fame
Should twine around my throbbing brow;
But that my fair, untitled name
Be tarnished by no broken vow.

I do not ask that fulsome praise
Should magnify my words and deeds;
But may the lore of kindly ways
Reveal the virtues of my creeds.

I do not wish my rose of life
To feel the killing frosts of time;
But while her fragrance still is rife
May I then hear life's vespers chime.

And as the shadows, cold and gray,
Shut out the glory of the sun,
I hope to hear the angels say:
"Thy crown of glory now is won."

Alfred Osmond.

Brigham Young University, Provo, Utah

EDITORS' TABLE



Thrift and Economy*

By President Joseph F. Smith

I feel very thankful, beyond my words for expression, to have the privilege that I have of meeting with you this morning, and I am delighted to see the number who are assembled here at the opening session of this Eighty-eighth Annual Conference of the Church of Jesus Christ of Latter-day Saints. I feel to thank you for your presence here this morning, for to me it is an evidence of your interest in the great cause in which we are engaged. I feel that the spirit of the gospel, which is the Spirit of the Lord, will accompany us through the sessions of this conference as an evidence of the faith, good desire and faithfulness of those who have assembled this morning and who will continue to meet with us through the sessions.

Physically Ailing, but Spiritually Steadfast

It is an unusual thing for me to attempt to make any apology for myself, but I am in a condition of health just at this time which may prevent me from taking so active a part at this session of our conference as I have usually taken. I hope there is nothing very serious the matter with me, more especially regarding my faith in the work of the Lord and my love for God's truth. I may have physical ailments, but it appears to me that my spiritual status not only remains steadfast as in times past, but is developing, growing, becoming more thoroughly established in the faith of the gospel, in the love of truth, and in a desire to devote all the energy, time, wisdom and ability the Lord may give to me to advance his cause in the earth and to help all I can to build up Zion in these latter days.

Home Industry

I have many things on my mind that I would like to refer to, but I feel that it would be wisdom for me to leave the heft of the speaking to my brethren, this morning. However, I wish to mention some things which I think should be brought to the attention of our people throughout the length and breadth of the land; and I will simply refer to a few things for a moment

*Opening remarks at the first meeting of the eighty-eighth annual conference of the Church, April 5, 1918.

or two in order that they may serve as a text, perhaps, for some others who may succeed me in speaking to you. In the good old days of President Young, the doctrine of self-sustenance, of home manufactories, of local providence in all things necessary to sustain the people of God and the inhabitants of this intermountain region, were subjects that were dwelt upon very much, and although a little old are still new and deserving the attention of the Latter-day Saints especially, and not only Latter-day Saints but all the people of this intermountain country. In early days we sought to be content and to be happy by using those things which we could as far as possible produce at home. The conditions of those days made it necessary for us to be economical and for us to make an effort on our part to provide everything as far as possible by our own energy and skill, that we needed. But we have advanced in wealth; money has become easier to get and more plentiful; transportation across the deserts and from distant parts of our country has become easy, and it has become so simple and so easy to buy the shoddy which is a few cents less per yard, or piece, which is manufactured in great manufactories in the East or in Europe, by labor which is compensated for at the least possible wages, and shipped easily to this country, that we prefer to patronize the laborers that are afar off to patronizing those who are in our own midst and who would be depending upon the patronage of the people of this intermountain region to support them in their labors. We have sought to manufacture clothing in our Provo Woolen Mills and in other of our manufactories that have been from time to time established in the early days, but the goods that have been manufactured in Provo, which surpassed very far in real value the imported articles of a similar kind, because they were made of whole wool, had to seek a market in New York and in San Francisco, and in Europe, because the people at home would not patronize home made goods. Why? Because they could not be made quite as cheap as imported shoddy! These are facts, for I have been associated with this factory somewhat in years past, and I know whereof I speak. It is an easy matter now to get a great many things from the East, and from the West, and pay our money out for them, which we ought to produce at home; and there are a great many things brought into our country that we purchase with our money that we do not need at all, and which ought never to be imported for the use of Latter-day Saints.

Some Surprising Facts

No Latter-day Saint has any use for tobacco in any form, and yet many thousands of dollars are paid out annually for this

noxious weed which is grown in the south, manufactured in the south and shipped here, of course, for the money it takes away, and otherwise merely to do you harm, and absolutely no good. It was surprising to me to learn that we actually ship eggs by the ton from various distant states, into Utah. It appears to me that it is really a shame and a disgrace to our credit and good name, that the people of this intermountain region, the farmers, the ranchers, the home-makers, and home-dwellers, cannot raise poultry enough to supply themselves and the market at home with eggs and chickens, instead of having to import them from abroad. Why cannot we make our own butter and our own cheese, at home? Why would not these industries pay our own people as well as they would pay or profit others? Surely they would, if our people would be as loyal in supporting them in their labors and in their manufactories as we are loyal to those that are far away.

The matter has been called to our attention of late that we are importing a great deal more into Utah and into the principal cities of Utah than we are exporting abroad. We are allowing our fruit year after year to rot on the ground by the ton, if not by the hundreds of tons, when a few years ago we were sufficiently interested in home preservation and home production that we would dry some of our peaches and some of our apples that are now going to waste, for winter use and for transportation abroad. We have quit it. Scarcely any one will dry a peach now! I have been trying, year after year, to get a few dried peaches to help eke out my provender during the winter season for my family; and there is nowhere that I can get good dried peaches in Utah, and yet they are wasting by the hundreds of tons, by the tens of thousands of dollars worth, because they are not taken care of properly. This is wrong. We should adopt the rule to live within our own means, and attempt, at least, again to save the products of the soil, the products of our herds, and of our flocks, import as little as possible, and supply as much as we possibly can for our own support, and for transportation.

A Strange Kind of Economy

We have been having the doctrine of economy thrust down our throats for all it is worth recently, to such an extent that we scarcely know sometimes where we are at. A poor man will go to the store to get twenty-five or fifty pounds of flour, and the storekeepers will compel him to buy at least twenty-five or fifty pounds of some other material that he doesn't want or need, or know what to do with, if he had it, and he is compelled to buy it or go without the flour. That is a strange kind of economy

for the poor people. A poor man goes to the store and he says, "I want twenty-five pounds of flour." "All right, you have got to buy twenty-five pounds of bran or of something else" which he does not need, and pay a good deal more for it, before he can get his flour. What? The poor man under the necessity, when he must have a little flour for bread—(and he can't afford to go to the bakers to get it, because they have raised so high on their prices that he can't afford to go there to buy bread,) and he must get the flour and let his wife bake it, but he is told that he can't have flour unless he will buy at least one and one-fourth more material of one kind or another of greater cost to him than the flour will be.

The Remedy

It would be a mighty good thing if every farmer, gardener, owner of an orchard or a hennery, or a flock of sheep, or any other means of subsistence in the land, would provide for themselves everything that they need at home, and not go to the stores at all unless the store keepers would treat them fairly. I have no fault to find with stores nor with the keepers of them. They are necessary in their spheres of business. But I would not go to a store to get what I did not need, nor what I could produce for myself; there are many things people can do without with profit to themselves.

Who am I finding fault with? I don't want to find fault with anybody, nor with anybody's methods of economy. I am not doing this in the spirit of fault-finding. I am saying what I am, in the spirit that we should provide for ourselves so that we will not be dependent upon imported goods, more especially dependent for flour imported from abroad instead of producing flour at home and to transport abroad. Utah, by its irrigation system, can almost beat the world in raising more bushels of wheat to the acre than can be raised anywhere else.

Now, I wanted at least to say this much to you, that we ought not to spend our means in importing into our country things we can raise at home; and surely not those things that are injurious, nauseating and hurtful to life. We ought to let them alone. I don't believe that it is really necessary for the Latter-day Saints to import tea and coffee into Utah. I believe they could makeshift with something more simple, something less injurious, perhaps, than these things that are more or less stimulating and not nourishing, the effects of which are more injurious than beneficial.

Loyal to the Government

I wish to say this, there isn't a feeling in my soul nor in any fibre of my being that is disloyal to the Government of the

United States or to the desire that we have in our souls to maintain the principles of individual and National liberty, justice and freedom that have been established in the Constitution of our country. I believe in the Constitution of the United States. I believe in the principles which that instrument promulgates—the freedom of mankind to do right, to worship God according to the dictates of their own conscience, freedom to pursue their way in peace and to observe and maintain their rights, their freedom, their liberties, and justly recognize and equally preserve and defend the rights, freedom and liberty of their neighbors and of their fellow beings—and of all of God's creatures. I believe that the Constitution of the United States was and still is an inspired instrument. The Lord God Almighty inspired the minds that framed it, and I believe it ought to be most sacredly preserved. It is worthy of the defense and should be upheld by all the people of our land. I cannot say that I indorse always some of the acts of leading men. Now, the Lord bless you.

Financial, Social and Statistical Facts

I had prepared a few items that I wanted to name. I am going to depart from my intended rule this morning, and finish while I am on my feet. It may be a source of information to the Latter-day Saints, at least, and will be gratifying to them to know in some measure what has become of their tithes and of their offerings which have been handled by the bishops of the Church, and which have come into the office of the Presiding Bishopric, where the strictest possible accounts have been kept of them. I have had the Bishop's office jot down for me a few items that I will take the liberty, since I am on my feet, and am stronger than I thought I would be, to read to you:

There have been expended in the stakes and wards for local purposes, of the tithes, in 1917, divided among all the local organizations of the Church.....	\$751,978.00
Expended for the maintenance and up-keep of temples, including repairs on the St. George and the Logan temples, which latter suffered some considerable loss by fire during the same year.....	111,036.00
Expended on the construction of the Cardston and Hawaiian temples, during 1917.....	126,745.00
Expended for the maintenance and operation of the Church schools, 1917	368,028.00
Expended for charitable purposes, including hospitals	320,963.00
Expended for mission purposes, including the erection of mission houses and chapels.....	335,861.00

Expended for the completion of the new Church	
Office Building, 1917.....	154,878.00
Tithe payers that we have on record number.....	87,663
People who paid fast offerings during 1917 number.....	47,820
Wards and independent branches number.....	839
Number of stakes	75
Number of missions	22

The birth rate among the Latter-day Saints is 37 to each 1,000 Church members.

The marriage rate is 17 to each 1,000 Church members.

The death rate is 8.1 to each 1,000 Church members.

There are 33 widows to each 1,000 Church members, and there are 7 widowers to each 1,000 Church members. If they are not too old they ought to get married again.

The divorced after Temple marriage are 50 persons.

The divorced after Civil marriage, 101 persons. That will prove to you, I judge, that a Church marriage is very much stronger and more binding than a civil marriage.

Families among the Latter-day Saints who own their own homes, 80 per cent. I suppose that is not confined altogether to Utah. That is for the Church.

Since our last conference, the following changes have taken place among the Presidents of Stakes, Presidents of Missions, etc.:

Bear River stake, Peter M. Hansen, appointed to succeed Milton H. Welling.

Montpelier stake, formerly a part of Bear Lake stake, Edward C. Rich appointed president.

Bear Lake stake, William L. Rich, appointed to succeed Joseph R. Shepherd.

Nebo stake, Joseph Reece succeeded the late Jonathan S. Page, Jr., who recently passed away.

Samoan Mission, Ernest Wright has been released and Willard A. Keith appointed to succeed him as president.

The following bishops have passed away: Lars P. Nielson of the Ovid ward, Bear Lake stake. Charles L. M. Milne, Union ward, Jordan stake, and Robert McQuarrie of the Ogden Second ward, Weber stake.

The following brethren laboring in the mission field have passed away: Arnold Joseph Kunzler, Rosetta, Utah, died in the Central States Mission, at Springfield, Mo., October 8, 1917, of typhoid fever. Joseph F. Seeley, Mount Pleasant, Utah, died in the Central States Mission, March 29, 1918, of heart failure.

Now, I shall most happily turn over the remaining part of

the services of this meeting, perhaps through the conference, to my brethren.

The Organization of the Church

At this place in a house which stood under this tree, the Church of Jesus Christ of Latter-day Saints was organized in Fayette, Seneca county, New York, on the 6th day of April, 1830. The following named brethren who had been baptized were present in the house: Joseph Smith, Oliver Cowdery, Hyrum Smith, Peter Whitmer, Jr., Samuel H. Smith and David Whitmer.

Joseph Smith, the Prophet, writes of the occasion:

"Having opened the meeting by solemn prayer to our heavenly Father, we proceeded, according to previous commandment, to call on our brethren



*Photo by Geo. E. Anderson, Springville, Utah.
Site of Peter Whitmer's House*

to know whether they accepted us as their teachers in the things of the kingdom of God, and whether they were satisfied that we should proceed and be organized as a Church according to said commandment which we had received. To these they consented by an unanimous vote. I then laid my hands upon Oliver Cowdery and ordained him an Elder of the Church of Jesus Christ of Latter-day Saints; after which he ordained me also to the office of an Elder of said Church. We then took bread, blessed it, and brake it with them; also wine, blessed it, and drank it with them. We then laid our hands on each individual member of the Church present, that they might receive the gift of the Holy Ghost, and be confirmed members of the Church of Christ. The Holy Ghost was poured out upon us to a very great degree—some prophesied, whilst we all praised the Lord.”



Scene on Temple Block, April 6, 1918

On the 6th of April, 1918, 88 years later, this picture showing the Presidency of the Church, and the Twelve Apostles, was taken on the tabernacle grounds in Salt Lake City. Representative leaders of the Church from all parts of the United States were present at all the sessions of the great annual conference. The original six had grown to hundreds of thousands.

Contrasting the scenes, and the religious, social and financial conditions, of those days and these, the Latter-day Saints in all humility should thank God for the growth of the intervening period and determine to live closely and in righteousness to His commandments that the coming years may show a like development.

An Authoritative Declaration*

By President Joseph F. Smith

The Church of Jesus Christ of Latter-day Saints is no partisan Church. It is not a sect. It is *The Church of Jesus Christ of Latter-day Saints*. It is the only one today existing in the world that can and does legitimately bear the name of Jesus Christ and his divine authority. I make this declaration in all simplicity and honesty before you and before all the world, bitter as the truth may seem to those who are opposed and who have no reason for that opposition. It is nevertheless true and will remain true until He who has a right to rule among the nations of the earth and among the individual children of God throughout the world shall come and take the reins of government and receive the bride that shall be prepared for the coming of the Bridegroom.

Many of our great writers have recently been querying and wondering where the divine authority exists today to command in the name of the Father and of the Son and of the Holy Ghost, so that it will be in effect and acceptable at the throne of the Eternal Father. I will announce here and now, presumptuous as it may seem to be to those who know not the truth, that the divine authority of Almighty God, to speak in the name of the Father and of the Son, is here in the midst of these everlasting hills, in the midst of this intermountain region, and it will abide and will continue, for God is its source, and God is the power by which it has been maintained against all opposition in the world up to the present, and by which it will continue to progress and grow and increase on the earth until it shall cover the earth from sea to sea. This is my testimony to you, my brethren and sisters, and I have a fulness of joy and of satisfaction in being able to declare this without regard to, or fear of, all the adversaries of the truth.

Lincoln's Prayer and the Battle of Gettysburg

The week after the battle of Gettysburg (July 1-3, 1863), General Sickles, who had been in the great battle, between the Union and Confederate forces, and in which the former were

*This declaration was made at the morning service of the annual conference on the 88th anniversary of the organization of the Church of Jesus Christ of Latter-day Saints, April 6, 1918.

victorious, asked President Abraham Lincoln if he had not been anxious during the Gettysburg campaign.

Mr. Lincoln replied, as related by Wilbur F. Gordy: "I had no fear."

"How could that be?" asked the General.

"In the pinch of your campaign up there," replied Lincoln, "when everybody seemed panic-stricken and nobody could tell what was going to happen, I went into my room one day and locked the door, and got down on my knees before Almighty God and prayed to him mightily for a victory at Gettysburg. I told God that if we were to win the battle he must do it, for I had done all I could. I told him this was his war, and our cause was his cause, but that we could not stand another Fredericksburg (Dec. 13, 1862) or Chancellorsville (May 2, 3, 4, 1863). And then and there I made a solemn vow to Almighty God that if he would stand by our boys at Gettysburg, I would stand by him. And he did, and I will. And after that, I don't know how it was, and I can't explain, but soon a sweet comfort crept into my soul that things would go all right at Gettysburg. That is why I had no fears about you."

Patriotism

The following telegram, sent by Dr. Geo. H. Brimhall, of the Brigham Young University, Provo, to his faculty, and dated February 28, 1918, at Atlantic City, New Jersey, is not only self-explanatory, but is a splendid lesson on broadmindedness, and patriotism, a subject that a number of people in our country need to study. It contains a splendid suggestion on how to play the war game and what patriotism means.

The telegram which Dr. Brimhall sent reads as follows:

"Dr. A. E. Winship, editor of the *Journal of Education*, of Boston, in an address to the National Education Association, today, said that patriotism demands that we play the war game with all of our allies. We must put a muffler on the causes of the Revolutionary War, and on the causes of the Civil War; and when the students of the Brigham Young University, the leading Church school of Utah, raises \$2,300 for the War Fund of the Young Men's Christian Association, no one is patriotic who, for commercial gain or political advantage, seeks to arouse prejudices against the people of Utah."—*Geo. H. Brimhall.*

We advise our readers to look that over once more, and hand it to some friend who needs the advice. Here are the exact words of Dr. Winship copied from his speech:

Let all teachers in the North put the soft pedal on Gettysburg and Appomattox, and all teachers of the South couple the names of Grant and Lee a little more sympathetically.

When the "Mormon" University students at Provo, Utah, contribute \$2,300 to the Y. M. C. A. work in France, we can but feel disgusted at any attempt to commercialize prejudices against Utahns. Whoever does so is disloyal to every patriotic requirement of the hour.

Patriotism is all-Americanism and all disloyalty is traitorous.

"The Man of Tomorrow"

In the *Journal of Education*, published at Boston, March 28, 1918, and edited by the genial and well known educator, Dr. A. E. Winship, we find the following notice of *The Man of Tomorrow*, in the "Book Table:"

The Man of Tomorrow, By Claude Richards. Salt Lake City: Young Men's Mutual Improvement Association. Cloth; 296 pp.

This is as complete and compelling a book of information for aspiring young men as we have seen. The facts are adequate, the style is clear as crystal and the spirit is tonic. There are eighteen leading American vocations carefully presented with a full page picture characteristic of each. In addition to the special chapters on vocations there are inspiring chapters on The Need of Vocational Guidance, The Importance of Specializing, The Need of a Broad Foundation, Choosing a Vocation, Avocations, and General Conditions of Vocational Success.

It is a book to be enthusiastically read by boys from fourteen to twenty, and it will be to the advantage of every boy to read.

Mr. Winship is one of the best known educators in the United States and has frequently been a visitor to Salt Lake City and Utah. The teachers throughout the entire west count him a great favorite among the educational forces of our country. The *Journal of Education*, the leading educational publication in the United States, is now in its 87th year.

Have you read *The Man of Tomorrow*?

Stories

The winners in the story contest for April will be announced in the June number. There is another contest for May 5.

Books

Life of David P. Kimball and Other Sketches, is the title of a new book of some one hundred and twenty pages, giving an account of the eventful life of David P. Kimball, the son of President Heber C. Kimball, one of the early pioneers of Utah. The book is richly illustrated from beginning to end, and is particularly attractive to people who have regard

for the noble men and women who conquered the West and by their sacrifices provided for the temporal comfort we enjoy today. The ups and downs of the life of this typical pioneer frontiersman with a few of the thrilling incidents of his strenuous career are vividly portrayed. Solomon F. Kimball his companion brother is the author. Other sketches of interest to pioneers are given, also two patriarchal blessings given by Hyrum Smith to President Heber C. Kimball and his wife Vilate, in Nauvoo in 1842. The book is fondly inscribed to the memory of David P. Kimball by his sons.

Messages from the Missions

Sunday School and Mutual Workers

President James N. Lambert, of the New Zealand Mission, writes, February 7: "This is a portrait of Brother and Sister Charles Billman's family of the Thames branch in the New Zealand mission, nine in number, all of whom are Latter-day Saints and are striving to live in conformity with the



gospel. Previous to Brother Billman's marriage he went to Utah and resided there a few years. Returning from Utah to New Zealand, he married and a fine family is the result. An active part is being taken by them in the Sunday School and Mutual affairs, and those who are old enough are constant readers of the *Era*."

Handicapped by Lack of Missionaries

Elder W. O. Andrus writes from New Haven, Conn., and encloses this photo of the missionaries laboring in the New Haven conference of the Eastern States Mission. Standing, left to right: Jos. T. Moore, C. B. Stewart, R. L. Fisher, F. J. Gilbert, H. C. Baker, C. E. McCombs. Sitting:

W. O. Andrus, incoming Conference President; Millie Tueller, Dora Coffman, Laverde Evans, L. W. Jeffery, retiring Conference President. Front: L. T. Alvord.

He says further: "We feel that the work of the Lord is forging on in some parts of this conference, but we are seriously handicapped by lack of missionaries owing to the war. People are somewhat indifferent to religion but there are some who are seeking for the truth. We have baptized a number, and there are others who have expressed their desire to be baptized as soon as the weather becomes warmer. At a recent priesthood meeting, the elders all came together and bore their testimony to the gospel and



gave encouraging reports of the work which they are performing under the direction and inspiration of the Spirit of the Lord. They return to their fields of labor with a determination to promulgate the gospel truths and to make the summer months fruitful in results."

Winter Work

"We are so proud of the excellent work our missionary boys are doing that I am sending you a little synopsis of the good work which they have continued in the country during the severe winter. Northern Indiana, Raymond W. Peck, president, and sixteen missionaries; Southern Indiana, Fred A. Rees, president, with nineteen missionaries; Michigan, Wilford C. Wood, president, with twenty-three missionaries; Southern Illinois, Wm. S. Stringham, president, with sixteen missionaries; East Iowa, Baltzar W. Peterson, president, with ten missionaries, continued country work during the greater part of the winter. In Jackson, Michigan, on Saturday, February 23, four people were baptized. The ice was broken for this purpose. Those baptized were Francis T. Smith and his wife Cecelia Smith, Edward T. Smith and his wife Amelia Ann Smith. Elder William Erickson of Smithfield, Utah, officiated."—Mrs. G. E. Ellsworth.

Many Homes Opened to Missionaries

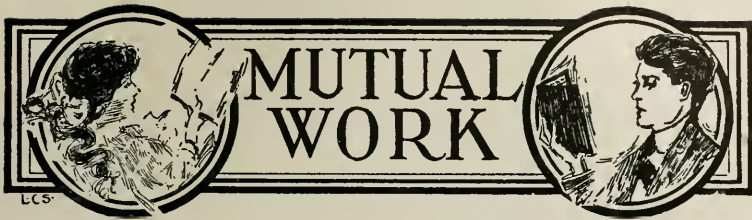
Elder Thomas K. Gunnell, Dallas, Texas, writes: "We are enjoying our work here and the Lord is blessing our efforts with success. Many homes are being opened every day to us, where we are permitted to hold conversations on the gospel. The *Era* is a very welcome and indeed instructive visitor to us. Elders left to right: Alma Anderson, Myrl Burrup, Downey,



Idaho; Joseph L. Shumway, Taylor, Arizona; Thomas K. Gunnell, Soda Spings, Idaho; Clive Killpack, Ferron, Utah."

Annual Report of the British Mission

From the *Millennial Star* of February 14, we gather the following facts from the statistical report of the British Mission for the year ending December 25, 1917. There are thirteen conferences with altogether fifty missionaries, which includes one lady missionary, one apostle, four high priests, twenty-two seventies, and twenty-two elders. Of the local priesthood there are one high priest, two hundred and thirty-four elders, two hundred thirty-three priests, one hundred and twenty-one teachers, two hundred and ninety-two deacons and six thousand one hundred and sixty-three members. There are one thousand one hundred forty-five children under eight years of age, making a total of souls in the mission, eight thousand one hundred eighty-nine. During the year three hundred nineteen were baptized and eighty-one died. The local priesthood and lady missionaries of all the conferences distributed a large number of tracts and answered a hundred and fourteen thousand sixty-two calls, while tracting. Altogether, one million sixty-six thousand four hundred ninety-three tracts were distributed, and nine thousand nine hundred and nine meetings were held. President George F. Richards of the Council of the Twelve, who presides over the British and European Mission, is to be congratulated, with his associates and the elders who are laboring in the missions of Europe, for the splendid showing made, notwithstanding the adverse conditions necessarily brought about owing to the great war. May the blessings of the Lord continue to rest upon them in their noble work. May the gospel message of the Master, the principles of freedom, and the cause of the Allies in this terrible war, be victorious that truth and liberty may abound in all the nations.



Annual M. I. A. Conference

The twenty-third annual conference of the Mutual Improvement Associations, of the Church of Jesus Christ of Latter-day Saints, will convene in Salt Lake City, on Friday, Saturday, and Sunday, June 7, 8, 9, 1918.

Meetings are arranged for as follows:

Friday morning, Joint officers' meeting.

Friday afternoon, Separate officers' meetings and preliminary try-outs in public speaking.

Friday evening, Joint social to visiting stake officers.

Saturday morning, Joint officers' meeting.

Saturday noon, Luncheon given by the General Board to Stake Superintendents of the Y. M. M. I. A.

Saturday afternoon, Separate officers' meetings.

Saturday evening, Final contest in public speaking.

Sunday morning, Testimony meeting, followed by joint officers' meeting.

Sunday afternoon and evening, General public meetings in the Tabernacle.

M. I. A. Slogan: "We Stand for Service to God and Country."

All officers are urgently requested to be in attendance, and all members, as well as the public generally, are invited.

Watch for programs in the daily press.

Plan for Summer Work

Suggestive Programs for Sunday Evening Joint Sessions and for Special M. I. A. Gatherings or Rallies

1. Meetings

Note.—Many of the musical selections suggested in these programs are found in *Heart Songs*. The hymns, for the most part, are in the L. D. S. Hymn Book. It is suggested that where selections are not practicable for congregational use, special vocal groups be used; also that occasional instrumental selections be interspersed. At nearly every meeting it may be found advisable to briefly check up on war work—War Savings Stamps, Red Cross Work, Food Production and Conservation, U. S. Boys' Working Reserve, etc. A feature of interest, also, will be the review of the roll of honor of the boys at the front and the reading of their letters.

(First three exercises were printed in the April *Era*.)

FOUR

Sunday Evening Joint Session, May 4

General Subject: "Religious Forces that Have Influenced Nations."

Prayers

1. Opening hymn, "Prayer is the Soul's Sincere Desire."
2. Prayer.

3. Duet, "Unanswered Yet."
4. Prayers:
 - a. The Lord's Prayer.
 - b. George Washington's Prayer at Valley Forge.
 - c. Wellington's Prayer at Waterloo.
 - d. Lincoln's Prayer before the battle of Gettysburg (See *Era* and *Journal*, May, 1918).
 - e. Joseph Smith's Prayer.
5. Hymn, "Joseph Smith's First Prayer."
6. Closing hymn, "Our God, we Raise to Thee."

FIVE

Patriotic Rally or Special Gathering, Tuesday Evening, May 14
General Subject: "Our Allies."

Great Britain

1. Opening song, "Rule Britannia."
2. Prayer.
3. Song, "It's a Long Way to Tipperary."
4. Our Ally, Great Britain.
 - a. Extent of her dominion.
 - b. Her Naval Strength.
 - c. Motives in the Great War.
 - d. Leaders in the present war.
 - e. Display and explanation of the flags of Great Britain.
 - f. The part of Great Britain in the taking of Jerusalem.
5. Solo, "A Little Bit of Heaven," or "Blue Bells of Scotland."

Suggestion:

Have Irish, Scotch, Welsh, or English songs between the talks.

SIX

Patriotic Rally or Special Gathering, Tuesday Evening, May 28
General Subject: "National Efficiency."

A War of Self Defense

1. Opening song, "O Say What is Truth."
2. Prayer.
3. Songs of Home and Country.
 - a. "America." Add this verse:

God bless and keep our men,
Our gallant, fighting men.
Oh, guard our men;
Make them victorious,
Their valor glorious,
They are so dear to us—
God save our men!

Mary M. North, Herndon, Va.
 - b. "Battle Cry of Freedom."
 - c. "Home, Sweet Home."
4. "A War of Self Defense" (For text, see No. 5, of "War Information Series").
5. Closing hymn, "Do What Is Right."

SEVEN

Sunday Evening Joint Session, June 2
General Subject: "Religious Forces that Have Influenced Nations."
Three Great Teachers of Christianity

1. Opening hymn, "Come All Ye Sons of God."
2. Prayer.

3. Hymn, "Ye Elders of Israel."
4. Three Great Teachers of Christianity.
 - a. The Apostle Paul.
 - b. Wycliffe.
 - c. Joseph Smith.
5. Hymn, "Ye Who are Called to Labor."

EIGHT

Patriotic Rally or Special Gathering, Tuesday Evening, June 11
General Subject: "Our Allies."

Belgium

1. Opening song, "Onward, Christian Soldiers."
2. Hymn, "Gather Round the Standard Bearer."
3. Our Ally, Belgium.
 - a. Albert, King of Belgium.
 - b. Belgium's part in the war.
 - c. Incidents of Belgian valor.
 - d. Display and explanation of Belgian flag.
4. Reading (Selection from "Battle Line of Democracy," pp. 83-92).
5. Closing hymn, "God Moves In a Mysterious Way."

NINE

Patriotic Rally or Special Gathering, Tuesday Evening, June 25
General Subject: "National Efficiency."

The War Message and Facts Behind It

1. Opening song, "America."
2. Prayer.
3. Songs of Home and Country.
 - a. "Hail to the Chief."
 - b. "There's a Long, Long Trail" (Solo, and chorus by audience).
 - c. "When Johnny Comes Marching Home Again."
4. Reading, "The Bugle Call" (See "Battle Line of Democracy," p. 26).
5. Reading, "Stand by the President" (See "Battle Line of Democracy," p. 23).
6. "The War Message and Facts Behind It" (For text, see No. 1, of "War Information Series").
7. Solo, "Sons of America."
8. Closing song, "Hail Columbia."

(To be continued in June "Era")

2. Thrift

The General Boards of the M. I. A. have endorsed the thrift stamp campaign for the encouragement of selling Thrift Stamps, and War Savings Certificates. The Mutual organizations throughout the Church are asked to stimulate interest in the selling of these stamps. The purposes are:

1. To encourage thrift among the people;
2. To aid the Government in the present war crisis.

These stamps may be obtained at any post office or bank and in many of the leading business houses. The selling of the stamps should be used to introduce the principles of thrift into every branch of our organization and to encourage, promote and advance the selling to and through the membership of the M. I. A.

Secretary of the Treasury W. G. McAdoo has pertinently said: "The War Savings Campaign marks the beginning of a new and I hope permanent evolution of American life. Self-sacrifice and self-denial have always made real men, and real men are the basis of strong nations."

"Those of us who help to lay the foundation stone of thrift will be the builders of a structure that will survive through all time, and will be rendering a service of the utmost importance to our flag and country."

Mr. McAdoo has said of young America: "We are in the greatest war of the world's history, and we must win this war; we can and we shall win if the boys and girls of America say so, and mean it, and feel it, and live it, as the boys and girls of 1776 lived and felt and helped. The Nation needs that sort of boys and girls today * * * Through saving your pennies, nickels, dimes and quarters and buying thrift stamps and then War Savings Certificates you will help your country and its gallant armies to win the war."

There are many ways in which our boys and girls may help to raise their quota and lend their quarters to the government by buying Thrift Stamps. The following have been suggested:

1. Beating Carpets. 2. Waxing floors. 3. Sifting and dumping ashes. 4. Helping parents. 5. Cleaning cellars. 6. Washing windows. 7. Cleaning silver. 8. Cutting and sawing wood. 9. Varnish chairs. 10. Tear down old chicken coops and fences and cut up fire-wood. 11. Caring for the neighbor's baby. 12. Messengers for drug stores and doctors. 13. Selling magazines. 14. Work in store on Saturday. 15. Wait on table. 16. Help on the farm, and many other ways will be suggested to the boys and girls who are wishing to help. Badges for work in this line and for selling stamps are given under certain regulations.

In a letter, dated December 31, 1917, to presidents of stakes and bishops of wards, introducing Mr. George T. Odell, State Director for Utah on the War Savings Committee, the First Presidency of the Church say that Mr. Odell desires the united co-operation of all the people, and wishes their moral and financial support in the sale of thrift stamps and War Savings Certificates which is a campaign to raise \$9,000,000 in Utah, and at the same time teaches and encourages thrift which is so vital to the citizens of our community. The Presidency further heartily commend this project and ask the presidents of stakes and bishops of wards to render any assistance they can for the accomplishment of the good purpose in view.

President Joseph F. Smith says:

"The thrift campaign now on has something in it more significant than the mere buying of thrift stamps; this, under existing conditions, seems to be necessary, of course, for our government needs the money; but how we may get the money to buy these stamps is a thing of great importance to us as individuals, as well as to our Nation. One of the prime purposes of this great movement is to cultivate habits of economy in the lives of the reputed wasteful Americans. * * * What is more desirable in temporal life than to be prosperous, thrifty, serviceable and helpful to our country in the hour of need! In so doing no one can be more benefited than ourselves and our children. To acquire habits of industry, perseverance, temperance, economy and love is an object worthy of the best efforts of every soul."

(See address by President Smith in this number of the *Era*, p. 631; also *Juvenile Instructor*, March, 1918, page 126.)

War Savings Societies

The State Committee of Utah has asked that these be organized in every local association in the state. Instructions have already been sent to the Young Ladies' organizations, and many societies have been formed. The young men are asked to organize at once similar War Savings Societies in every ward. The two can then unite in their work. The presidents of these societies may be the presidents of the M. I. Associations; the secretaries may be the secretaries of the associations.

As soon as the Societies are organized, application blank for affiliation with the National War Savings Committee and the blank reporting the or-

ganization should be filled out and both sent to the state director. At the end of each month a report of stamps sold by the secretary, and also the total number of stamps purchased from any source by the members of the Society during the month should be reported to the state director.

Meetings should be held once a month. These may be brief, and may be held in connection with the special gatherings or rallies. At these meetings, attention should be given to the various phases of the subject of Thrift, to the promotion of the sale of stamps, and to the reporting of stamps sold. For further instructions, see pamphlet, "War Savings Societies: What They Are, and How to Organize Them." This is distributed free by the state director. (For Utah, Mr. Geo. T. Odell, Commercial Club, Salt Lake City.)

In other states where our people are located the Young Men's and Young Ladies' associations should correspond or consult with state directors and organize these societies.

3. Scouting

The National Government has recognized the Scout Movement as one of the important factors of our Nation in winning the war. Witness the following messages from President Wilson and Secretary McAdoo:

"The patriotic and effective service of the Boy Scouts in your definitely worked out program of war work activities is a splendid testimonial to the value of organized boyhood in helping our country win the war.

"It is my earnest wish that every troop of Boy Scouts and every Scout and Scout Official take part in your war service activities and especially in these Liberty Loan campaigns. Not only is this of practical service to our country, in these critical times, but it is of great educational value to the boys in preparing them for the responsibilities of citizenship.

"Woodrow Wilson."

From a message to the Boy Scouts of America:

"Once more you are called into active service. * * * * * I have been deeply impressed by the tireless energy and splendid spirit of helpfulness which you have shown in all your war activities.

"W. G. McAdoo."

You have the boys, they are anxious to do their bit; but they need leadership, so that they can give organized service to the Nation. You men not eligible for army or navy, you men at home for any cause, here is your chance to give service to your country by becoming a leader of the small army of the growing manhood of your community.

The Nation and the Church will be strong in manhood in proportion to the care it gives its growing boyhood mentally, morally, and physically. Let us have leadership, strong efficient leadership.

Have we any ward or stake so impoverished in this kind of leadership that their boys will have to miss the training and help that comes through the Boy Scout organization, and miss the opportunity to give definite service to their Country in these strenuous times?

Regular Work

You who are organized, strengthen your work. For regular Scout work emphasize signal work, first aid work, out-door work. Make the boy efficient, mentally and physically.

Sometime this summer, every Scout troop should have a troop encampment, well supervised, well planned, well equipped. Scout encampment is no place for the loafer. While recreation may be the main object, it does not mean that definite programs should not be carried out. The Scout should come home a better all around boy than when he went away. Select dates suitable to the community. Get consent of parents and ward people far

enough ahead so that they will co-operate. Make the length of camp in harmony with the season, these war times, and the need of the boy at home.

If nothing better can be done, plan over-night hikes and outings around the holidays.

Summer is the time to get acquainted with the flowers and birds and trees, and the time to do the out-door cooking requirements.

A Scout is reverent. Do nothing that will lessen his respect for the Sabbath day.

The Scouts' day in camp opens and closes with prayer, and the blessing of the food is never neglected.

Summer Program for Scouts

The boys, like the grown-ups, are anxious to do their bit in helping to win the war. And what wonderful things they have done and can accomplish if their efforts are only directed by proper leadership. The Scout organization has proved its worth. It has shown that it can be of service to the boys, to the Church, the State and to the Nation.

The Scout's patriotic service to his country calls for the following:

"Every Scout to Feed a Soldier"

To do this he will have his individual garden, or work in a troop garden, or do both. The Government expects him to be a producer.

"Every Scout to Boost America"

Already he has distributed millions of copies of literature to the people's homes: literature that gives the people an intelligent idea of why we are at war, what the Nation expects of every man, woman and child, and information which helps to counteract the German propaganda, utterances that our enemies are trying to spread among our people.

"Every Scout to Save a Soldier"

In the second Liberty Loan the Scouts in America sold one hundred two million dollars worth of bonds. They will take part in the third Liberty Loan, and in all other loans to follow.

They are selling thrift cards by the thousands.

Every boy can do these things and receives Government credit for his work.

Are your boys doing this work? Can they do any better work?

A boy registered with the National Organization can do better work when registered, because the work is outlined in detail for him, the material is placed in his hands, he receives recognition and encouragement for service by receiving buttons and medals, from the Government.

4. U. S. Boys' Working Reserve

This is a new army to help win the war. All American youths between the ages of 16 and 21 years are to be volunteers for enlistment. It is to be great non-military army, as workers in farming and other necessary industries. Its main purpose is to meet the shortage of labor made acute and rapidly growing to be very serious indeed by the withdrawal of millions of men from farms and shop for the army and navy, and for the manufacture of munitions, and other things necessary to the successful prosecution of the great war of democracy against autocracy. Autocracy is fighting for the principle that "Might makes Right." If that principle wins, might and force such as advocated by the Kaiser of Germany, will be imposed upon all the nations of the earth and democracy will perish. We fight for democracy; for the right of nations; for the right of people of the

nations to work out their own destiny without yielding as a nation to any country which may happen to have the most and biggest guns.

It is a great opportunity for the boys; an earnest call to patriotic service.

Wherever the Y. M. M. I. A. have organizations they are urged to do their part in this great work. It is particularly desirable and important that our organization should take an earnest interest in the supervision of camps and see that the boys who are enrolled are provided with healthful surroundings and proper moral environment.

Boys working for their parents on the farm are eligible for enrollment and should avail themselves of this opportunity of receiving National recognition for their services at home.

The enlistment in Utah for agricultural services will be conducted in general supervision by the State Council of Defense with Mr. J. W. Watson, Chairman of the special committee, in co-operation with the schools and organizations of the state, and under the direct leadership in counties of a committee consisting of the County Agent of the Utah Agricultural College, County Superintendents of Schools, Y. M. M. I. A. superintendents, and Y. W. C. A. leaders.

Boys from 12 to 16 in Utah may enroll and receive recognition in a junior boys working reserve by the state.

Y. M. M. I. A. officers outside of Utah should correspond with their state councils of defense and co-operate with their state leaders, and have their boys enrolled as provided in their separate states.

How to Enroll

The boy should put himself in touch with the nearest enrolling officer, (generally his school teacher) from whom he may obtain an enrollment card, upon which he will show his age, his weight, his height, and what service he thinks he is most fitted to perform.

Then he must obtain the consent of his parents to his enrollment, in writing, first explaining to them carefully what the Reserve is.

When it has been found that he is sound in mind, and body, he is required to subscribe to the promise of Service which obliges him to stand by the Constitution of the United States, and to perform faithfully any duty to which he may be assigned. He may then obtain an enrollment button, and an enrollment certificate on which his name is inscribed and upon which is stated he has been duly made a member of the Reserve.

His duty may be farm work, or in a canning factory, or manufacturing plant, and it must be performed under the most pleasant conditions, and he will be under moral obligations and no other to perform his work through the whole season or time agreed upon. Love of country and sense of honor are the only ties that bind him. See *Improvement Era*, April, 1918, page 541.

Parents should take pride in having their sons enroll in this movement, its main object being to impress them with the necessity of helping their parents and others in the production of food. Officers of the Y. M. M. I. A. should also be urged in having all the boys enrolled.

5. Food Production

The Young Men's Mutual Improvement Associations are urged to adopt a systematic effort to secure a maximum of crops this summer, to aid in feeding the people of the United States, the army, and the navy and America's associates in the war. The Y. M. M. I. A. are in close co-operation with the United States Food Administration, and we urge that our organizations contribute liberally to the harvests this fall in conformity with the plans outlined as follows, and which plans have been circulated by letter, and through the public press, to the superintendents of the organizations

throughout the whole Church. Call your officers together at once, enroll as many persons as possible in this movement. Let us all take pride in having the Y. M. M. I. A. make a commendable record in this work. Copies of the scheme were sent to the stake superintendents for distribution to the ward presidents. Further information concerning the food production program may be obtained by addressing Field Secretary. Oscar A. Kirkham, 21 Bishop's Building, Salt Lake City, Utah

PLAN

The plan outlined, in co-operation with the United States Food Administration:

Salt Lake City, Utah, March 30, 1918.

Dear Brother: The General Board of the Y. M. M. I. A. in co-operation with the United States Food Administration has the following plan to offer for the production of food for ourselves, our soldiers and sailors, and our associates in the war.

Crops

For the purpose of this work each stake is an independent unit and is requested to select one or more of the following crops on which to concentrate their efforts for 1918: corn, beans, peas, wheat, sugar beets and potatoes.

Seed

It is left to persons enrolling in the movement to select seed for planting wherever they may choose. To those, however, who wish assistance, we have arranged with the Federal Food Administrator for Utah, Room 200 Newhouse Building, Salt Lake City, to send by parcel post choice, selected corn and bean seeds for planting $\frac{1}{8}$ of an acre. Seed for other crops can be secured locally from growers or sugar and canning factories.

Cost of Seed (Money to Accompany Order)

5 lbs. Beans (Improved White Navy), for $\frac{1}{8}$ acre, \$1.00.

2 lbs. Corn (White Flint), 25 cents.

Peas, to be secured locally.

Wheat, to be secured locally.

Sugar Beets, to be secured locally.

Potatoes, to be secured locally.

Enrollment

We are enclosing blank enrollment cards which are self-explanatory. We hope that you will be able to enroll at least ten or more persons in each ward in your stake.

As soon as you enroll, mail this card, which requires no postage. A badge has been prepared by the U. S. Food Administration signifying that you are in the service of your country in the production of food. This badge will be sent you as soon as your enrollment card is received.

Recognition

One eighth of an acre will be made the basis of acreage, the same as last year. Any person who produces the following amounts, or more, on one-eighth of an acre, as a basis, will be granted a certificate from the General Board of the Y. M. M. I. A. and the U. S. Food Administration. In addition to this the person obtaining the highest yield of each of these crops on one-eighth of an acre will receive a gold medal.

The following standard yield, on the basis of one-eighth of an acre, will win certificate:

150 pounds or more Dry beans.

350 pounds or more Corn.

- 125 pounds or more Dry peas.
- 150 pounds or more Shelled green peas.
- 250 pounds or more Wheat.
- 3,500 pounds or more Sugar Beets.
- 2,250 pounds or more Potatoes.

Supervision

The Agricultural College of Utah has offered the services of its Boy and Girl Club leaders and County Agents for the purpose of supervision. On request, the Agricultural College, Logan, Utah, will send free of charge, special bulletin explaining how to plant, care for, and harvest the different crops.

Let us unite in the production of food. First, as a great patriotic duty; and secondly, because it is helpful and remunerative undertaking.

Let us hear from you at once, as the Food Administration is expecting us to do our full duty. We trust that you will consult with the President of your stake, and others, and see that the people of your district do their part.

Enrollment in this movement is open to any person, member or non-member of the M. I. A., residing within your stake. As soon as the blanks have been filled out, make a record of them for your own information, and mail the cards to Salt Lake City, Utah.

Blank forms for reporting on crops will be mailed. Copies of this letter for distribution to Ward Presidents are sent under separate cover.

Respectfully yours,

HEBER J. GRANT,

Assistant General Superintendent.

For information concerning the above program address Oscar A. Kirkham, Director small acreage project.

Reading Course Books

1918-19.

The following have been approved by the General Boards:

Idyls of the Westland, a poem, Orson F. Whitney; *Voice of Warning*, Parley P. Pratt; *Abraham Lincoln*, Wilbur F. Gordy; *The Man of Tomorrow*, Claude Richards; *Heroines of Service*, Mary R. Parkman; Book of Job, Bible.

Notes

President Walter P. Monson writes from 1140 Bedford Ave., Brooklyn, New York, the headquarters of the Eastern States Mission: "Our missionaries look forward to the time when the *Improvement Era* is received. It seems to be the choicest publication in the Church."

Wilford H. Priscott, of Oak City, Utah, says of the book *The Man of Tomorrow*: "In my spare time at school I have read three chapters and think it a book well worth the money. I received it on February 11." His letter was written on February 14.

Lester F. Hewlett, Manchester, England, writes: "We elders are unanimous in saying that we look forward with eager anticipation for the arrival of the *Era* each month. The various departments are so arranged as to please every class of readers and it appeals to me like a text book interestingly written. May God bless you and your colleagues in continuing this splendid periodical."

PASSING EVENTS

Joseph F. Seeley, a missionary laboring in the Central States Mission, died March 29. He was born September 26, 1894, and left on June, 1915, for the mission field.

Secretary of War Baker, recently made a trip to Europe during which he inspected the American army at the front. He also visited Venice and Rome, and was at the front in Italy.

David Keith, pioneer mining man and capitalist, died in Salt Lake City, April 16. He would have been seventy-one years of age on the 24th of May. His only son, David Keith, Jr., a lieutenant in the quartermaster's corps, is with the United States forces in France.

Joseph F. Smith, Jr., was chosen and unanimously sustained, at the late annual conference of the Church, a member of the General Board of Education of the Church of Jesus Christ of Latter day Saints. He fills the vacancy caused by the death of President Francis M. Lyman.

Elmo Giles, son of Mr. and Mrs. Geo. Giles, died April 11, in the Samoan Islands, of ptomain poison, according to a telegram sent to President Joseph B. Keeler, of Provo. Elder Giles went to the Samoan Islands nearly three years ago, having made excellent headway as a missionary. He was twenty-three years of age and was the only son of his parents.

Alonzo Young, son of the late President Brigham Young and Emmeline Free Young, died, March 31, 1918, in Salt Lake City. He was born December 20, 1858. All his life he has spent in Salt Lake City, and has been a faithful member of the Church, working earnestly in its various organizations. At the time of his death, he was the head of the wholesale shoe department of the Z. C. M. I. and also a member of the High Council in Ensign stake.

Bishop Otto J. Poulson, of Sharon ward, Utah stake, recently received word from his brother, Ludvig Poulson and his son, who are in the trenches in France. Both are very optimistic believers in the success of the Allies. The two soldiers, father and son, were farming in Box Elder county, when the son registered for the draft; the father then decided that he would go with the boy, and after leasing his farm enlisted, although the father was far past military age.

A second increment to the second National Army under the selective service act will go to Camp Lewis during the five days beginning April 26. The total army to be raised throughout the nation is 104,000 men for this date. The second increment in Utah will amount to 618 men or about 12½% of the gross quota of the state for the first draft. The decision to speed up the formation of the second army will increase this number, in the state of Utah, by about 168 men under another call. These men will probably leave for army posts inside of 30 days.

Texas and Prohibition have at last come together. The last step in the enactment of the state-wide prohibition law for Texas was taken March 21 when Governor W. P. Hobby attached his signature to the statutory prohi-

bition bill. The bill becomes a law about June 26 or 27. One other step that Texas made on the same date was the concurrence in the Senate of the amendment to the bill giving Texas women the right to vote in primaries and nominating conventions. This is certainly a step in the right direction; but why not give them citizenship the same as the men, without any strings to it?

The concrete ship "*Faith*" was launched at Redwood City, California, on March 14. The *Faith* carries a gross burden of 7,900 tons, and a net of 5,000 tons; it is ten times larger than any other concrete ship in this country. The ship is 320 feet long and is built to make between ten and eleven knots under usual conditions. Her builders believe her type will solve the shortage of bottom. Unlike concrete ships launched abroad, the *Faith* slid into the water right side up instead of upside down. Several advantages are claimed for the concrete ship, among them, that it can be built for the present cost of wooden ships, and can be launched within ninety days, while the cost of building the plant is one-twentieth that of a steel shipyard.

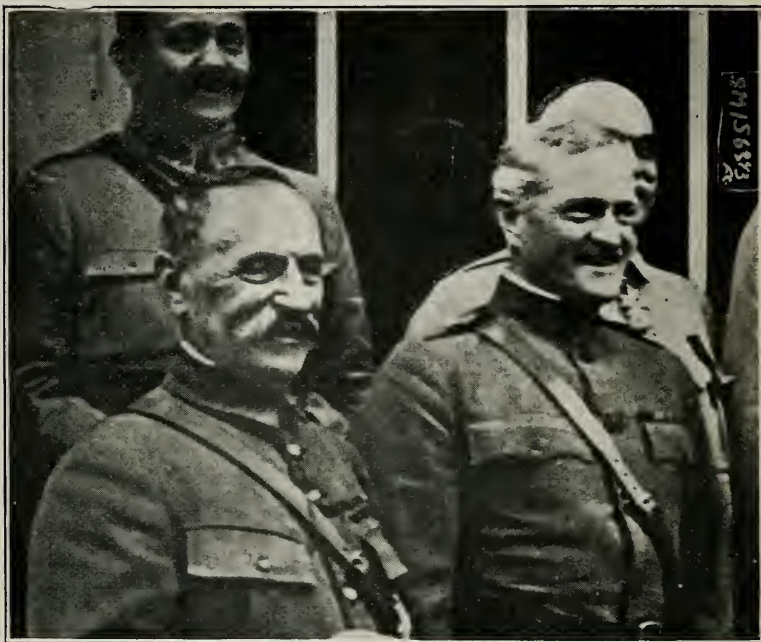
Colonel Richard W. Young with twenty-six other colonels were nominated by President Woodrow Wilson, on April 16, to be Brigadier-Generals, while ten Brigadier-Generals of the National army were nominated to be Major-Generals. Among the latter was Brigadier-General Leroy S. Lyon, whose work at Camp Kearny, as commandant of that camp, is well known to Utah people and to the readers of the *Era*. It is reported that Brigadier-General Richard W. Young will take the place of General Leroy S. Lyon at Camp Kearny, and that General Lyon will be transferred for active work at the front, also that Lieutenant Colonel W. C. Webb will be promoted to Colonel and given full charge of the regiment.

A purchase of Liberty Bonds amounting to \$250,000 was authorized by the General Annual Conference of the Church in April. There was a unanimous vote to approve the purchase of these Liberty Bonds from the Church tithing, to be placed in the hands of our Government for the defense of Liberty and Freedom that we enjoy to worship God according to the dictates of our own conscience. A like amount having been appropriated at the last October Conference for the First Liberty Loan, the Church has purchased a half million dollars worth of bonds. Among the ten thousand persons present in the great tabernacle when the matter was proposed by President Joseph F. Smith, there was not a single negative vote.

Bolo Pasha was executed for treason at Vincennes, April 17. On February 4 last, he was placed on trial for high treason, was convicted on the 14th, and sentenced to death. He came to America in February, 1916, and is said to have received through the German Bank of Berlin and deposited in several banks of this country some ten million francs to advance German propaganda in the United States. Disclosures made by the United States Government relative to his activities were said to have brought about his arrest. His propaganda in France, generally known as "Boloism," became very threatening. "With Bolo's death, Boloism will die," is the general slogan in France. Bolo's brother is a Catholic priest and is said to be one of the most eloquent pulpit orators of the church in France.

The Daylight Saving Law went into effect at 2:30 o'clock a. m., Sunday morning, March 31. Everybody in the United States pushed the clock ahead one hour, in order to enjoy one more hour of daylight. The purpose of starting the day's work one hour earlier is to save fuel. Shops and businesses will close before dark, and therefore save all the fuel now used for lighting. Most people will be able to get their evening meals in daylight, and go to bed with the sun, thereby saving another inestimable quantity of

fuel. The people will be able to get home from work in daylight, and the change, therefore, will be good for the general welfare. A few hours may be thus obtained for exercise in war gardens, before darkness. The Church of Jesus Christ of Latter-day Saints ordered all meetings to be held as usual on the new time, thus falling in line with the general movement. Some wag, who remains unreconciled to the plan, suggests that the tubes in all thermometers be moved up an inch in the fall, and down an inch in the spring, thus making our winters warmer and our summers cooler. He should be provided with a sun dial, for he has evidently not yet seen the light.



© Underwood & Underwood, New York

General Foch and General Pershing, Men of the Hour, seen together. This most unusual and striking photograph is probably the only one in existence, showing General Foch, the generalissimo of all the Allied armies, and General Pershing, Commander-in-chief of the American Expeditionary Forces. Shortly after the great western drive of the Germans began, on March 21, General Pershing offered the immediate use of the American army in France to General Foch. He accepted at once. The American army are at this writing in the line of battle against the Huns. The smile of confidence and assurance of victory these two "men of the hour" wear, is typical of the spirit of the leaders and of the men fighting the terrible battle on the western front.

Holland feels much aggrieved at the seizure of the Dutch merchantmen in American ports. The Dutch government considered it "an act of violence which it will oppose with all the energy of its conviction and its wounded national feeling." The ships, however, were taken over by the Government of the United States under an undoubted belligerent right, although it is one not frequently used. It is the right of angaria, a maritime law which

permits a belligerent to seize neutral property under stress of necessity, and with due compensation. It must be remembered, however, that Holland is under a more menacing position today than ever. The German wolf being at its very door. Vice Admiral Von Capelle, the German minister of the navy, declares the act "a robbery of Dutch tonnage whereby Anglo-Saxons have incurred the worst kind of odium for decades to come." Berlin, besides, has howled threats and implications ever since the negotiation with Holland was begun for these ships. And this is really an explanation of why Holland, which lies in the very jaws of the wolf, dared not consent to the terms proposed, and accounts for the statement that the Dutch nation has "taken notice of President Wilson's proclamation with painful surprise," and considers that "the seizure of a neutral mercantile fleet is unjustifiable." The government of Holland naturally also denies the allegations that the Netherlands, owing to German pressure, was "powerless to observe the provisional agreement," and declares it "contrary to facts."

The great German drive on the western front began on a twenty-five mile sector on March 21. For about ten days the Germans made progress in bending the British lines a distance of over twenty miles towards Amiens. The battle continued with fierce onslaught up to March 28, when it was thought that the wholesale advance of the German army was checked. A succession of very violent attacks on the British position around Arras and Vimy Ridge, at the extreme northern end of the salient, followed. The Germans are said to have lost three hundred thousand people killed, while the loss of the Allies is not considered as large. On March 29, it was made known that the allied war council at Versailles had agreed to put all the armies on the French and Flemish front under a single command and had chosen General Ferdinand Foch, chief of the French General Staff, for that high command. This great Frenchmen then took general charge of the whole line. The action received almost unanimous approval in France, Great Britain and the United States. Shortly thereafter, strong Allied counter attacks began to be heard of. American troops took part in the fighting and General Pershing put one hundred thousand men who were ready for field duty at the absolute disposal of General Foch. American battalions were brigaded with French and British troops wherever that seemed wise. Periodically the Germans dropped shells 65 to 70 miles into Paris, from their long-range guns. On Good Friday one of these shells fell on a church and killed seventy-five persons. The action on the western front speeded the war preparations in America, and another call for men was made under the selective draft law. The conflict at this writing (April 20) is still raging in unprecedented terror in various sections of the whole western front, from Mondidier to Arras, and in the Ypres section. The British troops in Mesopotamia defeated and dispersed the Turkish army on the Euphrates and took several thousand prisoners. Turkish resistance in and near Bagdad to Aleppo seems to be completely broken.

"Scientific Aspects of Mormonism"—Shall there be a Second edition?— The first edition, by the Putnam Publishing Co., of New York, was sold out six years ago. The book is apparently in greater demand today than ever before, book dealers getting as much as \$5.00 each for second-hand copies. The original plates are owned by the author; but, considering the present high cost of printing, he is reluctant to venture a second edition, unless he can get the assurance of at least 500 subscriptions. Those who desire to help the movement will please drop a postal card to Prof. N. L. Nelson, Provo, Utah, with this message: "Kindly enter my name on your subscription list for the *Scientific Aspects of Mormonism*, at \$1.50, postpaid," giving name and address. If this scheme carries, the book will be out by June 1, 1918.

General Efficiency Report of Y. M. M. I. A. for March, 1918.

STAKES	Member- ship	Class Work	Special Activities	Scout Work	Social Work	ERA	Fund	Vocations and Industries	Monthly State and Ward Officers' Meeting	Ward Officers' Meetings
Alberta.....										
Alpine.....										
Bannock.....										
Bear Lake.....	5	5	10		5	10	5	5	10	10
Bear River.....										
Beaver.....										
Benson.....	5	5	10	5	10	5	5	5	10	5
Big Horn.....	10	10	10	5	10	10	10	5	10	10
Bingham.....										
Blackfoot.....	10	10	10		10	10	10		10	10
Boise.....										
Box Elder.....	10	5	10	10	10	10	10	10	10	10
Cache.....										
Carbon.....	10									
Cassia.....	10		10	5	5	10	10	5	10	10
Cottonwood.....										
Curlew.....							5		10	
Davis North.....	10	5	10	5	10	5	10	5	10	10
Davis South.....										
Deseret.....	5	5	10		5	10	10	5	10	5
Duchesne.....										
Emery.....										
Ensign.....										
Fremont.....	10	10	10	5	10	10	10	5	10	5
Granite.....										
Hyrum.....	5	10	10	10	5	5	5	5	10	
Idaho.....	10	10	10		10	10	10		5	10
Jordan.....	10	10	10		5	5	5		10	5
Juab.....	10	10	5	5	5				10	10
Kanab.....	10	10	10	10	10	10	10	10	10	10
Liberty.....	5	5	10	*	10	5	5	5	10	10
Malad.....										
Maricopa.....	10	10	10	5	10	10	10	*	10	10
Millard.....	5	10	10		10	10	10			
Moapa.....										
Morgan.....										
Nebo.....										
North Sanpete.....										
North Weber.....										
Ogden.....										
Oneida.....	10	5	10	5	10	10	5	10	10	5
Panguitch.....										
Parowan.....	10	5	10	5	5	5	5		10	5
Pioneer.....										
Pocatello.....										
Portneuf.....	5	10	10		5	5			10	5
Raft River.....										
Rigby.....	5	5	10		10	5	5		5	5
Salt Lake.....	5	5	10	10	10		10	10	10	10
St. George.....										
St. Johns.....										
St. Joseph.....										
San Juan.....										
San Luis.....										
Sevier.....										
Shelley.....	10	5	10	10	5	10	10	10	10	5
Snowflake.....	5	10	10		5	10	5	5	10	5
South Sanpete.....										
Star Valley.....										
Summit.....	5		5	5		5	5	5	10	5
Taylor.....										
Teton.....	10				10	10	5			
Tintic.....	10	10	10	10	10	5	5		10	10
Tooele.....	10	5	10	5	5	5	5		10	10
Uintah.....										
Union.....	10	10	10		10	5	5		10	10
Utah.....										
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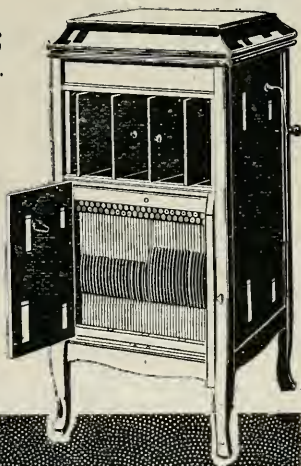
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